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THE

WOODSTOCK LETTERS

VOL. XLIV. No. 2

SOME NOTES OF FATHER PURBRICK ON THE EXERCISES.

(Continued)

THE "FUNDAMENTUM" AND "CONTEMPLATIO AD AMOREM SPIRITUALEM."

Foundation.

1. Praise of God.

2. Reverence towards God.

3. Service of God.

4. Salvation by possession of God.

Therefore—

Creatures not our end but means; to be used or abandoned with sole view to our end.

Final Contemplation

1. Benefits received from God.

2. Presence of God in creatures and in me as in a temple.

3. God in creatures, laboring, working for me.

4. God above all creatures, the source of all good; absolute supreme infinite goodness in Himself and of Himself.

Therefore–Receive creatures from God thankfully; use them before God reverently; see God in them serving you for an end, and devote them all to His service; so shall you find Him Who contains them *eminenter*, by Whom, and in Whom, and through Whom are all things, God above all, over all, our only Love.

Hence a profitable method of devotion to the best of God's creatures, the Saints, is:–

1. To observe their praise of Him.	1. To praise God for His benefits bestowed on them.
2. To observe their reverence for Him.	2. To revere God in them.
3. To observe their service of Him.	3. To admire God's work in them { sanctifying, governing, crowning.
4. To observe their reward.	4. To rise from them to God in respect of Whom they are as nothing, Whom above all they desire us to love as the Only Good.

Even so we may best love Mary–seeing Mary in God, seeing God in Mary, rising from Mary to God.

We begin with the *love of concupiscence*, the fruit of which is *Order*, and by consequence *Indifference*; we pass to the *love of friendship* the fruit of which is *devotedness*, *supererogation*, *apostolic heroism;* we end with the *love of pure benevolence*, the fruit of which is *Union*.

DEVOTION FOR PRESERVING THE FRUITS OF THE EXERCISES.

Use daily the Triple Colloquy of St. Ignatius to obtain the following graces:–

1. Perfect knowledge and perpetual remembrance of my end that I may love God with the love of desire, and attain to perfect neutrality of will with regard to Creatures. This is Order.

2. Heroic compunction with regard to my past disorders.

3. A daily increasing knowledge and love of Christ, and heroic devotedness, i. e. love of the service of Christ. This is love of friendship, and its fruit is the spirit of supererogation, apostolic heroism.

4. Perpetual remembrance of the Passion of Christ to strengthen me to carry out devotedness to its last results both in action and in endurance.

5. Joy and peace, true joy and peace being found in Christ alone. Hence the love of pure benevolence, the

fruit of which is union with God the Giver of all good gifts, with God present with me, with God working for me, with God above all, my All, Whom to possess is life Eternal.

RULES FOR THE DISCERNMENT OF SPIRITS (I).

Introduction :–

Three great truths are brought into relief by these rules :–

I. My soul is at all times a subject of contention between God and Lucifer, the rightful owner and a usurping tyrant. One seeks my peace and happiness, the other my ruin. This in spite of appearances is the real meaning of the combat.

II. My will is always mistress of itself and of its acts. Therefore resist him, strong in faith, cooperate with grace.

III. Praise and blame attach not to sensation but to will. Many deceived on this head; feel devotion and fancy themselves saints; feel weariness and think that all is lost.

"PROBATE SPIRITUS SI EX DEO SINT."
I. S. John. iv. 1.

Rule 1. Show such a one his joys are hollow, and from an enemy, his remorse the merciful rigour of a friend

St. Augustine attributes his conversion to this action of the Good Spirit :–

"Aderas misericorditer sæviens, spargens pænales amaritudines super illicitas cupiditates."

Rule 2. Beginners are ordinarily more tempted and more aided. As a general rule they may be assured that all their troubles are from the evil one anxious to embarrass them and disgust them with God's service, and all that tranquillises and animates them to do right, from God. They have reason to be thankful that God is stronger than the devil and faithful to them.–

"Fidelis autem Deus est qui non patietur vos tentari supra id quod potestis." I Cor. x, 13.

Rule 3. The first kind is the truest and most valuable because it leads the soul further in the way of

perfection. It is distinct from sensible sweetness. It changes the tastes, and is a strong determination of the will to belong to God and God only. It is invincible; the soul is so full of God that *it cannot* love anything else but for Him. As the Directory remarks, the state of consolation is rarely habitual.

Rule 4. This state is sure to come. Hence the need of purity of intention in God's service, not for His consolations but for Himself. The right thing is to abstract from self and one's feelings, and seek rather to do God's will than have the satisfaction of feeling that we are doing it.

Rule 5. Rules 5 to 9 treat of how to act in desolation:– Observance of rule 5 produces solid Christians. Its breach shipwrecks hosts of vocations and peoples hell. So many on a little trial give up.

In the midst of desolation Job said:– "Etiamsi occiderit me, in ipso sperabo." (xiii. 15.)

Don't debate and deliberate. Tranquillity is an essential condition of clear intelligence and therefore of right choice. It dwells in the peaceful plain. In the midst of the devil's fire and smoke you will not see well.

Rule 6. Cure by contraries. Desolation leads to languor in *prayer, examination, penance.* The devil will leave off when he finds he is losing instead of gaining. To refrain from deliberation does not mean to abstain from strenuous action. "Et factus in agonia prolixius orabat." Luc. xxii. 43.

Multum nos examinando, i. e. looking into the cause of desolation according to Rule 9, for the remedy depends upon knowledge of the cause.

Rule 7. Instead of arguing with the devil consider God's design. Hence faith, confidence in God, courage. "Scio enim cui credidi." II Tim. 1, 12.

Consideret, for it is true. It was Job's case, who by his patience triumphed and proved that he served God for Himself and not for His benefits as Satan had calumniously said he did.

Vide Memoriale of B. Peter Faber (Quarterly Series, p. 378.) "And here I experienced in myself a certain dryness and desolation which debarred me from the devotion and joy which I desired to have on so great a feast. Only, I heard within myself a reply like this– 'This is the day of the Three Kings, and the adoration of the true King. Bear, therefore, with

patience this dryness and desolation; for by this means thou shalt be the better able to know whether or not thou art master of thyself. It is not difficult to govern and to conquer ourselves, when we are near to Christ by devotion. The real victory and dominion is shown when our King and Lord is far from us, Who fights for us till such time as we are made masters of ourselves.'"

Rule 8. Don't make physical efforts but labor to get patience, praying for it calmly; quietly putting away the desolating thought or despising it, and turning to other occupation; bearing what is involuntary, saying "no", and then keeping quiet. It is only a fog, a ray of sunshine will dispel it all. "In silentio et in spe erit fortitudo vestra." Is. xxx, 15. The ninth chapter of Bk II of the Imitation of Christ is a good commentary on this doctrine. Our life here is like spring weather, very changeable. The next life is all summer or all winter; there good or evil never changes about.

Rule 9. If a chastisement, then a grace. How much better than false peace! Remedy, Rule 6– increase your prayer and penance.

If a trial, our Captain trusts you and exposes you to danger and will reward. Remedy, Rule 8.

If a lesson, how great a help towards humility and solid virtue. Remedy, simply try to profit by the lesson. Learn distrust of self.

Rule 10. (1) The fear of presumption and pride. (2) Foresight will weaken the danger when it comes; or, which is the same thing, will strengthen you. Fore-warned, fore-armed.

Rule 11. Observance of this rule keeps the soul in the true mean between presumption and despair. Thus:– "Diligentibus Deum omnia cooperantur in bonum." Ro. viii, 28. Thus those who do not love God either think they have done enough, or think they can do nothing—both ruinous thoughts.

Rule 12. So St. Augustine:– "Latrare potest, sollicitare potest, mordere non potest, nisi volentem."

The Christian soul may say of the devil what David said of the Philistine Goliath:– "Quis enim est hic Philisthæus incircumcisus, qui exprobravit acies Dei viventis?. . . . Ego. . . . vadam, . . . adversus Philisthæum. . . . Nam et leonem et ursum interfeci. . . . Erit igitur et Philisthæus hic incircumcisus, quasi unus ex eis. . . . Tu venis ad me cum gladio et hasta

et clypeo: ego autem venio ad te in nomine Domini exercituum. . . . et dabit te Dominus in manu mea, et percutiam te et auferam caput tuum a te." I Reg. xvii, 26, &c.

Rule 13. Perfect openness and sincerity with a director are useful for all, but indispensably necessary for beginners. Cf. Cassian as quoted in the letter on Obedience.

Rule 14. Not only courage against the violence but vigilance against the strategems of the enemy. The weak place is enough. Therefore use the Particular Examen. But the vigilance must be universal, therefore use General Examen of passions, affections, &c., and recollection. "Non est nobis colluctatio adversus carnem et sanguinem; sed adversus Principes et Potestates . . . contra spiritualia nequitiae, in cœlestibus." Eph. vi, 12. Contempt of the enemy must not betray us into careless security.

RULES FOR THE DISCERNMENT OF SPIRITS (*II*).

Introduction:–

Director still more needed here, because of action of the Spirits more subtle. "Militia est vita hominis super terram," but for the most part a war of strategem which one has to detect and escape. The better a man's will, the more the devil multiplies his frauds and snares.

How great is the soul of man! God and Satan, with their angels, busy themselves about it more than about kingdoms and empires, and that in the least details.

Rule 1. Spiritual joy is true consolation. God and His angels fill the soul with that in which they abound, the riches of Heaven. The bad spirit brings that of which he is full, sadness, disquietude, despair. Such is his wealth; he has nothing else to give. Sadness is a diabolical evil, the gift of an enemy.

As these rules suppose the soul really good and striving to be better, this first rule is a corollary of the second rule of the first set. Observe how straightforward, simple, natural are the reflections which come from the good Spirit. Those from the Evil one are dark, intricate, involved, embarrassed and embarrassing. Truth is not afraid to show itself evidently as what it is. It has nothing to conceal. But falsehood is full of artifice and sophistry, because it seeks to hide

its real nature. Compare the speeches of two pleaders consciously defending a good or bad cause. In the first case simplicity, good sense, directness, consecutiveness. In the second, beating about the bush, dodges, subtilty, exaggeration, shuffling, disguise, appeals to passion, anything to puzzle and distract. Reduce such an one to strict logical form, make him stick to the point, and see how he falters. The reasoning of the scrupulous is like the latter and betrays a bad example.

"Non in commotione Dominus." 3 Reg. xix, 11.

"Anxiety of mind is the worst of all except sin." *St. Francis de Sales.*

Rule 2. Like the sudden lifting and rolling up of an alpine mist. The unexpected discovery of a clue. The missing piece in a puzzle brought to light. "Fiat lux et facta est lux." It is a sort of creation of which God Himself alone can be the author. It often happens in the process of conversion to the Faith.

Rule 3. The source judged by the issue. *True* consolation tends to humility, discreet silence about the gifts of God, distrust of self. *False*, to self-esteem, boasting, desire of praise, presumption. The first to love, obedience, labor, suffering, community life, duties of one's state. The second to egotism, obstinacy, singularity. The disciples at Emmaus rightly wondered that they had not recognised Jesus by the fire of charity that burnt within them by the way: "nonne cor nostrum ardens erat in nobis?" Luc. xxiv, 32.

Note (4) of Suarez de Relig. l. ix. c. 5 (1195) xl, p. 510. Ed. Brux 1857. His whole "dubium undecimum" is well worth study.

Suarez strongly recommends *Gerson* de probatione spirituum and *St. Bonaventura* de processu relig. c. 18 on the question of the discernment of spirits.

Rule 4. e. g. making external mortifications excessive, turning prudence into pusillanimousness, zeal into indiscretion, love of prayer into disobedience, holy friendship into sensuality. Our first Fathers were nearly trapped this way into seeking eremitical solitude. But St. Ignatius discovered the illusion.

A novice burns to be on the Mission, to preach, etc., and neglects his present duties. Fancy perfection—Grand ideals, all attract to virtues unsuitable to our vocation or our present office. A superior neglects his community to preach, confess, direct. A pious lady leaves her children to servants and spends her

day at church. A zealous man wants to correct abuses and falls into the fault of detraction or canvasses the acts of superiors.

Rule 5. The main rule. It would be endless to apply the rule to every detail of life, would hamper freedom of spirit.

The beginning of a project is the intention; the middle, the act itself; the end, the carrying out. The first should be pure; the second holy; the third not turn one away from what is more useful and perfect in one's duty, regard had to person and circumstances.

Again, the tree is known by its fruits. A seemingly good project is to be suspected if accompanied by precipitation, fuss, trouble of mind. *Vide* words of Our Lord to St. Catherine of Sienna. (Her life by A. T. Drane, pp. 36–37.)

Rule 9. Profit by your falls. "Errando discitur." When you find you have been duped, study the enemy's tactics. This is common sense in all arts and professions.

Rule 7. A king's progress through his own territory is easy and tranquil. He will have to force his way into an enemy's country in very different fashion.

Rule 8. This rule shows the sublimity of this second set of rules. This species of consolation is rare except in the most advanced. For most of us, if ever we think we have experience of such lights we should distrust our own judgment and submit our case to our director who should be an experienced and spiritual man.

APPENDIX

CHRIST A MODEL FOR PREACHERS.

On the road to Emmaus. (St. Luke xxiv. 13–35.)

1. He does not despise a small audience.
2. He finds His way gently and insinuatingly into the favor and confidence of His hearers.
3. He sets their mind to work with questions.
4. He holds up a mirror to them that they may see themselves.
5. He reproves them firmly and freely, but so that they cannot but see the justice of the reproof and can take no offence.
6. He instructs them, bringing back to their remembrance what they already knew but had practically forgotten.

7. He rests on the authority of Holy Scripture.
8. He comments on Holy Scripture with unction and earnestness—to the point and so as to be able to appeal to their own judgment for the conclusions.
9. He speaks to the heart. (Nonne cor nostrum, &c.)
10. He does not weary them. They want to hear more.
11. He stirs them up to prayer,
12. and to the Sacraments.
13. He departs as soon as His work is done.

BRITISH HONDURAS.

Visit of Rev. Father Provincial,

A. J. Burrowes.

For the first time in nearly eleven years our mission has had the advantage of a provincial visitation. Rev. Father Burrowes, though his visit had been looked forward to for several months, came upon us at last quite unexpectedly, arriving early Sunday morning, November 22. Coming unannounced, he was not met by any of us, but some one with him tried to make him feel at home by pointing out to him from the boat two of "his brothers" standing on the wharf: they were two faithful colored men of our congregation.

As the provincial congregation had been called for the end of December, Rev. Father Provincial's visit had of necessity to be a short one. Accordingly, Rev. Father Superior set about arranging for the visitation of the mission without delay. The day after his arrival at Belize, Father Provincial left with Father Superior and Father Kammerer, who happened to be here from Corozal, to visit the residences in the north. The same steamer took him to Corozal, San Esteban and Orange Walk, and brought him back to Belize, Thursday of the same week. It happened to be Thanksgiving Day, and we did not fail to observe it in our modest way, though under a foreign flag. Two days later he left, still accompanied by Father Superior, to visit Stann Creek and Punta Gorda, the two residences on our southern coast. At Punta Gorda he

was present at an entertainment given by the school children, and was much pleased with the recitations and singing of the little Caribs. There also he inspected the very serviceable little motor-boat, which was given to Father Fusz by his father, and which is now in the skilful hands of Father Tenk. A ride in the boat was proposed, but as it happened to be Sunday, Father Tenk did not wish to take the boat out, for fear of disedifying the pious natives.

Returning to Belize, December 1, Father Provincial began the visitation of this house. In the meantime, the three fathers residing up the river, at Benque Viejo and Cayo, had been summoned, and they came down one after another to meet Father Provincial, as he had not time to visit that part of the mission. Thus all the *personnel* of the mission had the "visitation," and all the residences but two.

On the evening of December 9, a reception was given to Father Provincial by the college and congregation. There were two short addresses by college boys, one in English and one in Spanish, an address by the president of the College (Alumni) Club, and one by the Prefect of the Men's Sodality on the part of the congregation. There was also a nice little address by the smallest boy of the college, asking for the ever desired favor of a holiday. The musical part of the programme, well executed under the skilful direction of Mr. Harder, was a pleasing feature of the evening. Rev. Father Provincial's speech of acknowledgement was felicitous and entertaining. His remarks were particularly appreciated and applauded when he spoke of the advantages enjoyed by the citizens of the colony, living under a stable and enlightened government, with their currency on a fixed and sound basis, in contrast with the unsettled conditions of goverment and currency in the neighboring republics. After the singing of "God Save the King", His Lordship Bishop Hopkins and Rev. Father Mitchell presented to our distinguished guest a large number of our friends who had been invited for the occasion.

Rev. Father Provincial did not fail to inspect our site for a new college on the southern shore. A sufficiently large part of the property, thanks largely to Father Edmund Coony's engineering skill and devoted work, has been reclaimed from its swampy condition and is ready for a building. Father Provincial seemed

to take quite a favorable view of the prospects of our college, and it is hoped that building will be undertaken as soon as, with a return of peace to the world, we get back to a settled and more prosperous condition of things. Since the beginning of the war our boarders have been gradually dropping off, owing to the stringency of money in Guatemala and Spanish Honduras. At present we have thirty-six boarders, showing a falling off of eighteen from our highest mark during the past year.

Rev. Father Provincial was also favorably impressed by the progress that has been made in the mission both materially and spiritually. At San Esteban he saw Father Kemphues installed in his fine new residence, fine, that is, for a *pueblo* on a little river in Central America. At Punta Gorda he found the church improved by having been recently enlarged. It would take too long to tell of all the improvements he saw in the beautiful church of Orange Walk and at Corozal and Stann Creek. He was particularly impressed with the agreeable and salubrious situation of Corozal and Punta Gorda.

At Corozal he saw the school children, taught by the good German Sisters of the Pious Missions. The first Sisters of the congregation came to the mission two years ago and are established at Benque Viejo, thanks to the generosity of Mother Catherine Drexel. Thus, besides the academy and boarding-school for girls, there are five schools taught by sisters in our mission. Two at Belize by the Sisters of Mercy, for boys and girls respectively, one at Stann Creek by the Sisters of the Holy Family, and the schools at Benque Viejo and Corozal by the Sisters of the Pious Missions. Other sisters of the same congregation were expected from Germany this year, but the lamentable war has, of course, frustrated that hope. There are in all some twenty-six Catholic schools in the mission, and all, with one or other exception, receive government aid. More could be opened if teachers could be obtained.

As to the progress in spiritual matters, Rev. Father Provincial was interested in comparing the "Fructus Ministerii" of last year with the same of a decade or so back. A comparison of some of the principal figures for the years 1900 and 1914 shows marked progress.

	1900	1914
Communions	15,491	111,992
Confessions	15,478	63,011
Sodalities	11	35
Sodalists	547	1,510
League Members	540	5,771
Children in schools	1,356	3,049
Baptisms of adults	11	53
Marriages	124	308

The only outing we gave Father Provincial was a little ride up the river to the Botanical Garden. Two college boys, twins, brought their motor-boat, the "Gemini", and most of the community, fathers, scholastics and brothers, went to accompany His Reverence. It was pleasant enough until we reached what is called the "Haul-over", where our branch of the river leaves the principal mouth near the sea. There we could see, out towards the cays, a very heavy rain storm coming towards us. We had the canvas hood ready by the time the downpour reached us, and what with crowding and huddling together, helping out with umbrellas, we managed to keep pretty dry. Still everything was so wet by the time we reached the garden, that the pleasure of the visit there was materially marred. It did not dampen our spirits, however, and, as the rain had stopped, when returning, we had some singing, and Father Stevenson awakened the echoes of the mangrove-lined banks with the clear notes of his cornet.

Rev. Father Provincial left us December 11, promising to come again in two years, Deo volente, and leaving us not a little consoled by his paternal visit.

WILLIAM L. HORNSBY, S. J.

DEVOTION TO THE SACRED HEART AT CONEWAGO

That Conewago was a place singularly marked out for Jesuit influence and the scene of Jesuit activity through almost two centuries (1721-1901) has been made clear, we think, by former papers over the present author's name in the "LETTERS." As a complement and enforcing of all that has been said we propose to outline briefly here the history of what was

perhaps the most characteristic mark of Jesuit influence in the Conewago valley and certainly not the least precious legacy to the flock for whom so many Jesuits labored and died. We refer to the Devotion to the Sacred Heart. In treating this bit of devout history we shall be obliged to go over grounds that we have travelled before and bring up sainted names not unfamiliar to our readers, but we are confident that the account will not prove irksome, since our way will be lighted by a new as well as an inspiring theme.

Among the early Jesuit workers at Conewago of whom there is authentic record there was one whose courage and energy were no whit inferior to that of his companions and in whom zeal for the interests of the Sacred Heart was a personal passion. This was the saintly Father James Pellentz, S. J., who began his labors at Conewago shortly after his arrival in America in 1758, and there continued them up to the very day of his death, March 13, 1800. He had abandoned home and country and traversed the broad ocean that he might more effectually carry out the apostolic spirit of the Society and, as his life-work attests, more efficaciously spread the knowledge and love of the Sacred Heart.

When in 1773 the crushing news of the Suppression was announced it was to the Sacred Heart of Jesus that Father Pellentz turned in the anguish of soul that overwhelmed him. We are told with what pathetic appeal he besought the people of his parish to join with him in ceaseless petition and prayer to that same Sacred Heart, now his only solace, his last refuge.

The church at Conewago had been originally (1741) dedicated to St. Mary of the Assumption, and when in 1785 Father Pellentz removed it and erected in its stead the present stone church, completed in 1787, he selected a new name for the new structure. Strong indeed was the motive that impelled him to this change; for he felt that if the Society of Jesus was to come forth from the tomb there was One and only One who had power to revive it. Hence the new church was dedicated to the Sacred Heart of Jesus, and to this day rejoices in the distinction of being the first church in the world erected under that blessed name and dedication. Nor were the prayer, the labor and the sacrifice of priest and people unheard or unanswered, for, less than a year after the death of Father Pellentz, the

Supreme Pontiff Pius VII, issued, March 7, 1801, the Brief granting to those in other countries permission to affiliate themselves with the Society still existing in White Russia, and of this permission the Fathers in America availed themselves at the earliest possible opportunity. Thus it came about that on March 12, 1804, the General, Father Gabriel Gruber S. J., decreed the re-establishment of the American Mission, and June 27, 1805, Father Robert Molyneux, of the old Society was appointed Superior, and strict community life was formally resumed October 10, 1806, at Georgetown. Dearth of priests made it impossible at once to fill all the old mission stations formerly occupied and still legally held by the Society; but in 1812, two years before the world-wide re-establishment of the order August 7, 1814, Father Adam Britt a member both of the Old and of the Restored Society was once more Superior at Conewago. Thenceforward the church of the Sacred Heart stood a constant memorial of Conewago's gratitude to the Sacred Heart for her answered prayer.

In 1850 the church was enlarged by the addition of transept and semi-circular sanctuary, and Father Joseph Enders S. J., then Superior, secured the services of an artist—Mr. Franz Stecher—to decorate and fresco the whole interior. Mr. Stecher had once been a Jesuit and his knowledge of the Spiritual Exercises of St. Ignatius was now brought into requisition. These decorations are still in a fair state of preservation and have been pronounced by experts to be work of the highest order. For this reason as well as for the theme of which they are the expression we shall give them a somewhat extended notice here. Inspired by the distinctly "Ignatian" "Composition of Place" he selected eight scenes which teach intense personal love for Christ, and in eight separate pictures portrayed them on wall, dome and ceiling. The design of each picture is natural; its coloring, rich; its toning, harmonious; and each portrayal is finished with a realism not unworthy of a master. In them he has summarized the Exercises, and fittingly embellished the church the first, as we have said, in all the world erected to the Sacred Heart. His first picture represents the conclusion of the Council of the Blessed Trinity. The Eternal Word is yielding up to His Heavenly Father the crown of glory, and accepting in

its stead the cross and crown of thorns. Then follow in order, first, the birth of Our Savior; second, the Institution of the Blessed Sacrament;[1] third, the Crucifixion; fourth, the Ascension; fifth, the adoration of the Blessed Sacrament by the whole Celestial Court; Sixth, the glorious return of the Son to the bosom of His Father; and finally as though culminating in this divinely wrought scheme of Redemption, the figure of Christ exposing His Sacred Heart[2] bursting forth in flames of ardent love.

With the completion of Mr. Stecher's work, the church, dedicated in 1787, was now ready, and on August 15, 1851, it was solemnly consecrated by Archbishop Kenrick of Philadelphia, to the Sacred Heart. Thus, five years before Pope Pius IX, in 1856 extended the celebration of the Feast of the Sacred Heart to the whole world, a new and powerful impetus was given to the devotion at Conewago, and a shrine suitably adorned and consecrated to the Sacred Heart was finished in enduring stone.

From 1870 to the departure of the Jesuits in 1901, Spiritual Directors were appointed that ever watchful champions of the interests of the Sacred Heart might be at hand to guide and promote the devotion. The first of these was Father Ignatius Bellwalder, and the last Father William R. Cowardin. Under their fostering care definite organization was effected. From 1870 to 1878 the devotion was known as "The Sodality of the Most Sacred Heart." From 1878 to 1886 the name was changed to "Confraternity of the Sacred Heart." Finally in 1886 it was called the "League of the Sacred Heart," and local practices were then brought into strict conformity with those of the Apostoleship of Prayer and the general "League" and the prayers and other duties common to all members were permanently introduced at Conewago.

Various holy devices were at different times adopted to refresh and enliven the spirit and activity of these organizations; such as the "Mass of Exposition" on the First Friday, begun in 1888 by Father John B. Mullaly and continued until the parish passed into the hands

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[1] Covered and hidden from sight since 1887; as weather conditions had badly damaged it.

[2] Unfortunately destroyed in 1887, as the dilapidated ceiling on which it was painted had to be totally renewed.

of the secular clergy in 1901. Small groups or "clubs" were formed to subscribe for and distribute books and pamphlets treating the subject; as occasion offered sermons were delivered by specially invited priests noted for their eloquent advocacy of this devotion. But for many years the great event looked forward to by all was the annual Corpus Christi procession,* an event which lent itself peculiarly to the increase of devotion to the Sacred Heart. The arrangement and details necessary for these processions were most carefully provided for by the indefatigable Father Francis X. DeNeckere, who spared no labor or exertion to make them inspiring. On one occasion when stormy weather delayed the procession, and threatened to prevent it entirely, Father DeNeckere was found in his room deeply engaged in prayer. To the astonishment of all, the clouds soon after parted, the sun shone forth and the procession progressed through field and lane and by-path without mishap and in its usual splendor.

In 1886 new life and a more thorough organization was given to this devotion by Father Francis X. Brady S. J.. He had just been ordained and appointed Assistant Editor of the Messenger. Permission had been given him to spend the month of August immediately after ordination at his home in Paradise, Penna., and as he had made his "Preparatory Studies" at Conewago under the able tutelage of Father DeNeckere he was welcomed at Conewago as warmly as in his own parish. His sermon on the occasion of his first mass there was a warm and urgent appeal to all to join the "League" and to insure preseverance of interest in its activity by subscribing to the Messenger. We quote an extract from his sermon which has become part of the cherished traditions of the place:

"When a man receives the sacrament of matrimony, it is a worthy practice among you to gladden the happy event by congratulating him and wishing him a long, a happy and a prosperous life. To him and to his bride you offer suitable presents in token of your sincere and lasting good-will towards them, and thus at the threshold of their new life you brighten their pathway with the spring-time flowers of hope and love that sweetly promise a perfect maturity. Now, my Friends, I have received a sacrament more noble,

* See Messenger May 1890.

more enduring, more sacred than matrimony; for the character imprinted on the soul by Ordination remains forever; even the chill hand of death cannot efface that character, for like the image of God stamped on every man at the moment of his creation, the impress of this Sacrament remains for my eternal shame, or for my unending glory indelibly imprinted in my soul. Hence it is fitting, that, unlike the bridegroom, I should not receive, but should give presents to those who wish me well. And therefore, I the bridegroom, offer to-day and beg you to practise, to foster and to cherish this devotion to the Sacred Heart of Jesus, which by special appointment, it is my privilege to aid in spreading throughout the land."

Father Brady spent the rest of that day, after his sermon, in organizing "bands", distributing leaflets, encouraging the wavering to begin the devotion, and in other works of zeal for the Sacred Heart, so that we doubt whether in his twenty-five years of earnest priestly labor he ever passed a busier or a more profitable day of devoted labor for the Sacred Heart. That his sacrifice of that day was blessed is evident by the fact, that, though the Apostleship of Prayer is no longer an organized parish activity at Conewago, as it was under Jesuit supervision, still the devotion itself has never for a moment flagged or grown cold in the hearts of the Conewago people, and the "League" is remembered to-day as the "Bridegroom's gift to his people."

One word more. Among the many pious traditions and devout practices handed down from year to year at Conewago there is one which is a striking embodiment of all that we have been recounting. It is a short prayer which mothers teach their children to say with the first power of speech, and the aged and dying murmur over and over in their sufferings, or to fortify themselves for their approaching agony. There is no record as to when and by whom the prayer was introduced, but it is certainly very ancient and the oldest inhabitant remembers it as something that his mother's mother received as a time-honored usage to be handed down after her. It is addressed to the Sacred Heart, and its use more than probably antedates the year 1765, when the universal promulgation of the devotion to the Sacred Heart was accomplished by a decree of Clement XIII. If this be true

then the prayer is a beautiful instance of the divinely guided devotion of the Faithful, of that "lex orandi" which has more than once paved the way for a dogmatic definition. The prayer runs thus:- "May the Divine Heart of Jesus and the Immaculate Heart of Mary be ever known, loved, honored and imitated in all places throughout the world."

MARK J. SMITH S. J.

THE TWENTY-SIXTH GENERAL CONGREGATION.

The General Congregation was called for February 1, 1915. Now a General Congregation at midwinter is attended with many difficulties. The severity of the weather at this season is naturally a great hardship to elderly men, of whom in large measure the Congregation is composed.

Moreover this is perhaps the busiest part of our working year, when our colleges and churches and missions are in the midst of their most strenuous labors; hence every absence at important posts is keenly felt and must be promptly supplied for the time.

At Rome too a large house must be secured, in which the eighty six electors might reside during the Congregation, with chapel conveniences for mass and hall for their sessions and refectory ample enough to contain all.

To secure such a fitting house was a matter of much serious consideration and enquiry on the part of Rev. Father Vicar and the Fathers Assistant, who did not see so clearly, how this so desirable and so necessary a building was to be had at Rome.

The German Hungarian College was just the place suitable in all respects, but at this time of the year the German College was in the very midst of the studies and classes of its scholastic year with seventy students and Faculty in residence there: this was apparently an insuperable difficulty. However a very prompt and simple solution was at hand. For the Rector and students of the German College with exceeding generosity offered their entire College to Rev. Father Vicar for the use of the Congregation, and restricted themselves to very narrow quarters at the top of the house during our stay in Rome.

All the Fathers of the Congregation thoroughly appreciated and were deeply impressed by this striking exhibition of loyal, practical love of the Society thus manifested by the good students of our German College.

Special difficulties arose too from the terrible war, which was devastating the great nations of Europe and which often made the passage from country to country nigh impossible, and rendered travel a bit troublesome or even dangerous.

A few concrete facts will illustrate best the meaning of the above remark. The delegates to the General Congregation from the Maryland–New York Province in order to avoid all trouble, as far as possible, embarked at New York City Tuesday January 5th, on the Steamer, Duca d'Aosta, Italian Line, hence belonging to a neutral country. In the early part of the night of that same day, when we had got well into the ocean and a bit outside of American waters, two British cruisers hove in sight, one about one quarter of a mile to our right and the other a quarter of a mile to our left, so that we passed between them for review and inspection. They did not halt us nor speak to us, but were evidently watching all vessels coming to and from the port of New York.

On Thursday, January 14th, between four and five o'clock in the morning our steamer passed through the Straits of Gibraltar. Our captain evidently wished to make a good record trip for his ship and intended to pass immediately into the Mediterranean Sea without entering the harbor of Gibraltar, where he had no commercial business. He therefore kept his steamer well out from the harbor, a bit towards the African coast. When however he had got fairly opposite to the big fortress of Gibraltar, an English torpedo boat appeared suddenly near by and flashed its search-light upon our steamer; then a big voice came to us through the megaphone: Who are you? *Ans.* the Italian Steamer, Duca d'Aosta for Naples and Genoa.

Whence do you come? *Ans.* New York City.

What is your cargo? *Ans.* A general one.

Have you any Germans, aboard? *Ans.* We have four Germans aboard. Then came the command, follow our vessel up into the inner harbor of Gibraltar. Our captain at once steered toward the inner harbor, and lay to about a quarter of a mile from shore under

the very guns of that mighty Citadel, the key of the Mediterranean.

The formal examination took place at eight o'clock A. M., at which hour two English officials came aboard: one, a naval officer, the second a man in secular dress, who appeared to be a legal counsellor; they were attended by a detachment of marines under arms, who held and patrolled a portion of the lower deck. The officials occupied the smoking parlor of the steamer and summoned before them one by one all the passengers, who were not native born Italians.

The English officials were very courteous and gentlemanly in all things; they examined the passport and other papers presented by each passenger. The naval officer said that he had a cablegram from America describing two men aboard our steamer, whom they wished to arrest and detain: they found both. One was named Keller who was about thirty years of age and was supposed to be a German officer. Neither his papers nor his explanation were satisfactory, so he was put under arrest and taken bag and baggage from the boat to Gibraltar, where he will be detained until the end of the war most probably.

The second man was Joseph Dick, an Austrian, a resident of New York City. However the description given of him in the cablegram was not correct, and he had his naturalization papers and other credentials clear and straighforward, so he was not detained, but allowed to proceed unmolested. Another case came up for decision in regard to a man named Reichter; he was a native born German on his way to join his family in Germany. His papers openly declared this, but assured him safety because he was now over fifty six years of age, hence beyond the age for military service. The English officer thought that he might be detained, but signaled to the Admiral at the Fort of Gibraltar for instructions in the case. The Admiral answered that Reichter might be permitted to continue his journey.

On the last day of our voyage, Saturday 16th, at half past eight in the morning a French warship met us a little distance from the Island of Sardinia and made signals to us to halt, as they wished to examine our vessel. A French officer came aboard and read to the captain in French a telegram, which, he said, his war ship had received from the Minister of

war of France. This telegram described two men aboard our steamer, whom they were ordered to arrest and was identically the same as the cablegram received by the English at Gibraltar. Our captain explained what had already been done at Gibraltar, and gave a signed declaration to the French officer who said that he was satisfied with this statement, so we steamed on in peace to the end of our journey.

These few words will amply show and suggest how many may be the difficulties and even dangers of travel at this time.

The Congregation was called for February 1st. This date means that every father that has an active voice in the Congregation should be in Rome by the evening of February 1st, for the formal sessions and business of the Congregation begin only upon the next day.

On Tuesday morning at nine o'clock, the Congregation assembled to begin its formal work. Before entering the hall for the session all the delegates gathered at the sound of the bell in an antechamber, where the Secretary of the Society read aloud the names from first to last and each delegate as his name was called responded: 'adsum,' and entered the hall, where he was shown to the desk and place, which he was to occupy during the sessions of the Congregation.

The room, in which the sessions were held, was the Academic Hall of the German Hungarian College, amply large enough for the purpose and situated at the east end of the college, where it occupies the fourth and fifth stories to the roof of the building. The German College faces to the North on the Via de S. Nicola Tolentino, the hall is at the east end and overlooks the Viccolo or lane of Falcone.

At the south end of the hall there is a platform with long desk for Rev. Father Vicar and his two assistants. Three rows of desks were arranged on either side of the hall in a line perpendicular to the platform, with a large open space in the centre, and three more rows of desks were arranged lower down in the hall, but parallel to the platform and facing toward it. The Assistants and Provincials occupied the three rows of desks in the perpendicular line to the right of the platform, and were assigned their seats according to seniority of their profession. All the other desks were occupied by the other electors according to seniority of

their profession. To the rear of the platform and desk of Father Vicar was a sort of altar, upon which two candles were always burning during the meetings of the Congregation.

When all the delegates had settled quietly in their appointed places Rev. Father Vicar General, Father Fine, entered the hall clad in the traditional cloak of the Society, and ascending the platform knelt at the desk, and facing the assembled fathers opened the Congregation with the Hymn of the Holy Ghost, 'Veni Creator Spiritus,' with versicle and prayer. Then Rev. Father Vicar General in a carefully written address gave to the assembled fathers an exact account of Father General's death, and related to them all matters of moment to the Society, that had transpired since that event. Then the Congregation, according to the formula of our Institute, by a majority vote declared the present gathering to be a fully authorized and legitimate Congregation of the Society of Jesus.

Next the Congregation by its vote settled all doubts which might affect the election or status of delegates, and remedied and supplied for all defects known or unknown, that might exist. All voting up to this inclusive was public by viva voce.

A secretary was then elected by a secret ballot. A majority of votes is not required for his election, a plurality of votes is sufficient, i. e. the father who receives the largest number of votes is secretary. The duties and office of this secretary cease with the election of the General. Meanwhile he takes care of the minutes of the various sessions both of the Congregation and meeting of the Committee of Deputies and counts and announces the result of votings made in the Congregation.

In all secret balloting the votes must be seen not only by the presiding official, Vicar General or General, but also by two other fathers, who sit at his right and left. The two oldest fathers by profession do this duty in the balloting for the secretary; on this occasion they were Father Schwärzler of the Province of Austria and Father Marra of the Province of Naples; Father Bucceroni, the ranking father in profession, was absent on account of sickness.

The two youngest fathers collect the votes; they were Father Jablonkay, Province of Hungary and Father Mendes, Province of Portugal. Father Tacchi Venturi, Secretary of the Society, was elected to be the

secretary of the Congregation until the election of a General.

The Congregation left to Rev. Father Vicar himself the selection of the father who would accompany Father Vicar in his visit to the Pope to ask his special blessing upon the work of the Congregation. A father too was chosen by ballot to give the exhortation to the delegates upon the day of the election; so too the Rector of the German College, not a delegate, was elected as the Inclusor of the Congregation on the day of the elections of the General; with him Father Vicar associates four other fathers, not delegates, whose duty is to lock the door on the election day and see that no one enters the hall of the Congregation during this session, or communicates otherwise with the electors until the new General has been actually elected.

Next and last five 'deputati ad detrimenta' were elected, one from each of the five Assistancies, who with the Father Vicar General and the four other Assistants form a committee of ten. The duty of this committee is to examine and discover if our Society has suffered any serious injury in discipline, studies, etc., or if any such danger is threatening us. They draw up a concise statement of such evils, which they judge to be actual facts or only menacing us, and the document thus formed is called the Interrogatorium. A copy is given to each elector before or at least at the beginning of the four days devoted to seeking informations about the candidates for General. It is called Interrogatorium because the fathers in seeking informations from one another interrogate or ask their questions along the line of such topics as are found in this document. The 'deputati ad detrimenta' were allowed four days to discuss and prepare this paper or statement.

All this business was transacted on Tuesday, February 2nd, the first day of our labors, in two sessions, A. M., nine to eleven, and P. M., five to seven and one-half o'clock. Wednesday to Saturday inclusive were the four days allowed to the preparation of the Interrogatorium, and during this time the Congregation could not hold any sessions.

It is a noteworthy fact that notwithstanding the various obstacles coming from weather and war, everyone of the eighty-six electors was present in his seat for the first session of the Congregation, with the

exception only of Father Bucceroni, who was detained by sickness in the Gregorian University, where he is professor of moral theology.

It is easy to fancy what an interesting and picturesque scene was presented by the first common recreation of the Fathers of the Congregation. The greatest charity and consideration for one another were manifested in all things. Old friends renewed their acquaintance of years past, and many new faces appeared for the first time. The list of the delegates shows clearly their varied nationality and diversity of language. We can hear on all sides introductions and salutations of joy and welcome sounding out in Latin, Italian, French, Spanish, German and English, all faces beaming with a great happiness at the pleasure of meeting the fathers from the different provinces of the whole Society of Jesus.

As the day for the election of the new General had been fixed by the Congregation for Thursday, February 11th, the Feast of the Apparition of the Blessed Virgin at Lourdes, so the Quatriduum, or the four days for seeking informations, began on Sunday, February 7th.

At nine o'clock Sunday morning, a meeting of the Congregation was held and an assistant secretary for the day of the election was chosen by a plurality vote; Father Francis Ehrle was the choice. Rev. Father Vicar then gave an impressive address, in which he pointed out clearly the grave duty of each, so that with God's help through the careful understanding and use of the means laid down in our Institute a good General may be given to our Society.

During these four days no member of the Congregation is permitted to leave the house without the special leave of Father Vicar General, and such leave is given only for grave cause and after consultation with the Assistants, and when such leave is granted, the delegate using it may do only that particular business for which permission was given and must then return at once. Moreover, no other Jesuit of the community, even though he be not an elector, is allowed to go out unless there be a very urgent reason; likewise, no extern is permitted to enter the house at this time; if someone calls and the matter does not admit of delay, he must remain at the door and there transact fully his business. This is one of the means employed to secure quiet, time and recollection to the delegates for

the very important work in hand. Each and everyone of the delegates, during this Quatriduum, is bound as a sacred duty to seek for informations among the members of the Congregation about the qualifications of such as they deem to be probable candidates.

Enquiries and informations are usually and principally suggested by points set forth in the Interrogatorium, but are not restricted to this alone, and may be extended to other heads from which the elector judges he can secure aid in his work.

This time, as is clear, is a time of special supplication and of earnest prayer and much mortification and penance among the fathers. The Blessed Sacrament was exposed in the chapel every evening from five to eight o'clock, all the masses of the delegates each day were offered for the happy success of the election, the eve of the election was a fast day with a special discipline enjoined.

The deep interest of all the electors in the choice of the best General possible and their sincere zeal for the greater glory of God and the highest interests of the Society were very strikingly and admirably proved during these days by their continuous and painstaking endeavors to obtain the clearest and most helpful informations possible about all available candidates. It is true that the new General can be selected from any professed of four vows in the whole Society, whether he be present actually in the Congregation or not, however, it is usual to confine the choice to a father who is actually present in the Congregation.

The delegates were distributed for the most part in the four stories of the German College, while some occupied rooms in the building of the Curia, i. e. where the General and Assistants live. It was most encouraging and very edifying during these days to see all the electors, many of them quite advanced in years and very distinguished for their great learning and labors for God, each with paper and pencil in hand laboriously ascending the staircases from story to story and visiting in turn various rooms to enquire about the qualities and fitness of this or that Father with regard to certain points and kindred topics. Sometimes the Father visited was already occupied by a previous enquirer, or was out of his room on a tour for informations for his own benefit; in such a case the later enquirer must wait patiently at the door,

or move on and seek another room and a new informant. Thus it often happened, that, at some doors, a line of fathers would be found standing, and the delay was so long that some utilized the interval by taking informations from each other in a low tone of voice. From morning to night such mode of occupation filled up these four days interspersed with prayerful consideration, meditations and visits to the Blessed Sacrament, all directed to secure from the good God light and strength to do his work well.

All informations were asked and given with great simplicity, sincerity and candor; the tenderest regard was had at all times for justice and charity.

The day fixed for the election was Thursday, February 11th, the Feast of the Apparition of the Blessed Virgin at Lourdes.

At half past five A. M., all the delegates clad in the traditional cloak of our Society assembled in the sacristy. There a procession was formed and marched to the college church in the following order: 1. Assistant Master of Ceremonies, 2. Two Acolytes, 3. Rev. Father Vicar vested for mass, 4. Master of Ceremonies, 5. The electors clad in cloak, two by two according to seniority of profession, i. e. the oldest coming first.

The Father Vicar said the Mass of the Holy Ghost, and all the electors received Holy Communion from his hand. At the end of mass, Father Vicar unvested and put on the Society cloak. A procession was formed headed by the cross bearer with two torch bearers followed by scholastics and Fathers not of the Congregation, six chanters in surplices, a priest in surplice and stole between two acolytes, next the Master of Ceremonies, then the electors, two by two, beginning with the younger professed and last of all, Father Vicar General.

The hymn of the Holy Ghost, 'Veni Creator Spiritus', was entoned in the chapel at the start and the procession began to wend its way from the chapel, which is on the ground floor, up to the hall in the fourth story of the college, the chanters meanwhile singing the verses of the hymn, while the electors recited it in a low voice. It was quite an impressive scene, as the electors moved slowly down the long corridors and up the spacious staircases of iron and marble towards the hall, while the solemn notes of the

hymn of the Holy Ghost swept upward and downward, backward and forward, responding to the motion of the procession, and explaining the serious meaning of the important work about to be done.

When the procession reached the hall, the choir of chanters and priest marched up the centre and stood in front of the altar, while the delegates distributed themselves in their respective seats. Then the choir finished the hymn and the priest sang the versicle and prayer of the Holy Ghost. At once the Litanies of the Saints were entoned by the priest and taken up by the chanters, who turned around and headed by the cross-bearer left the hall and returned to the chapel chanting these Litanies; and in the chapel from this time until the General is elected some are deputed to pray.

As the choir descended the stairs and became more distant the words of the chanted Litanies became more indistinct to the ears of the electors, then a mere humming sound and all ceased; next, we hear the Inclusor shut the door from the outside and the grating noise of the key as he turns the lock; we know what this means, the electors are debarred henceforth from all communication with the outer world and must remain in this convention hall in silence and live on bread and water, as the law commands, until they elect a General for the Society. However, the Father Vicar was a bit more gentle with us; hence his first words to the electors were: if any need a little refection, they will find some hot coffee, milk and bread in a room adjoining, where they may now go and refresh themselves. Many availed themselves of this kind permission.

A little change had been made on the platform of the presiding official for the day of the election.

The long desk at which the Vicar General and two secretaries sit was moved from the centre to the epistle side of the altar just outside its edge and perpendicular to it; this left the whole front of the altar entirely open and very easily accessible. Two empty urns were placed upon the front part of the altar, one upon the gospel side and one on the epistle side, to receive the ballots; the altar itself was decorated with special elegance for the occasion and twelve candles were lit, while beneath the crucifix stood a beautiful statue of our Lady Immaculate of Lourdes, the Feast of the day, February 11th.

At a quarter past seven Father Vicar opened the session with a short prayer, and immediately Father Turchi, the Provincial of Rome, began his exhortation to the electors from a little pulpit in the upper side of the hall. It was a very earnest, elegant, practical talk and lasted about half an hour; then followed an hour's meditation. Father Turchi had been appointed for this duty by the Congregation in its first session about ten days before.

When the meditation had been finished Rev. Father Vicar rose and coming to the centre of the altar platform pronounced over the kneeling members of the Congregation the following absolution: "By the authority of Almighty God granted by the Holy See to me, though most unworthy, I, Edward Fine, Vicar General of the Society of Jesus, absolve you from all sentences, censures and penalties, and to secure a legitimate election I dispense you, as far as may be necessary, from all irregularity whatsoever, in the name of the Father and of the Son and of the Holy Ghost. Amen."

The Father Vicar himself then knelt down and received the same absolution from the oldest professed Father present, who was Father Schwärzler, elector from Austria.

In the election of the Rev. Father General the collecting, counting, and publication of votes cast depend in large measure upon Father Vicar General and the secretary and assistant secretary, who sit beside him. Hence before the first balloting these three stand up at their desk upon the platform and pronounce the following oath, each in turn separately. "I call God to witness, unto whose eyes all things are visible, that I will faithfully receive and proclaim the votes. I also protest in the presence of His divine majesty and of the whole Society, whom we here represent, that I will admit no vote, which should not be admitted and will exclude no vote, which should not be excluded."

Then Rev. Father Vicar directs the Fathers to prepare their ballots. When a sufficient time has elapsed, the secretary rising turns to Father Vicar and says: "Father, cast your vote in the name of Jesus." In response to this invitation Father Vicar rose and went to the middle of the Altar, where he knelt down with his ballot in his hand and blessing himself aloud: "In the name of the Father and of the Son and of the Holy

Ghost. Amen," he read in the same tone of voice the oath printed upon the front side of each ballot as follows: "I, Edward Fine, call Jesus Christ, who is the eternal wisdom, to be my witness, that I am here and now voting for and striving to elect as the General of the Society of Jesus, him, whom I truly believe to be the one best fitted for that high office." He then raises his ballot so that it can be seen by all and puts it into the urn upon the altar; after this he bows to the crucifix and returns to his place. When the Father Vicar has reached his seat he turns to the two secretaries and to the whole Congregation and says: "Let all go up in order and cast their votes in the name of Jesus." Then the voting begins, the secretaries first, next the Assistants and Provincials, lastly the other electors, each before casting his vote pronounces aloud the oath and imitates in all the example of Father Vicar.

The voting ballot is the size of a single sheet of letter paper and is divided into four parts which can be folded one over the other; the lowest parts are a bit less wide than the two upper divisions. The Father voting writes his own name upon the second lowest part and folds over this the lowest part of the ballot; upon the outside of this lowest part he finds some adhesive fluid, this he moistens with his lips and makes another folding, which fastens the two lower parts to the third upper part of the ballot and keeps his name invisible. As the two upper parts of the voting ballot are about double the width of the two lowest parts, plenty of space is left upon this third part for the name of the person voted for as General, the last or uppermost part is drawn over this name and then the ballot is ready. Upon the outside front is the printed oath.

The voting urns or boxes are very carefully safeguarded. Before the voting begins these urns are opened, turned upside down to remove all their contents, if there be any, and the full inside of the boxes are shown to the Congregation. The boxes are then closed and locked during the voting. There were three electors sick in their rooms during the elections; the two secretaries with a locked ballot-box went to them, received their ballots into the box and brought them back to the hall and put these votes in with the other ballots. The oath is taken only in the first ballot for the General, but holds of course for all the votes

cast. When all the Fathers had voted the ballot boxes were carried from the altar to the desk of Father Vicar by the secretary; Father Vicar unlocked and opened up the covers of the boxes and emptied out entirely their contents upon the desk. The ballots are first publicly counted aloud to be certain that the number of ballots collected responds entirely to the number of electors present and voting, i. e. eighty-six. The secretary does the counting. When this had been done and it had been found to be accurate, the secretary begins the proclamation of the names of those for whom votes were cast. It is done in this manner. The Secretary opens the upper part of the voting slip and sees clearly the name of the candidate named, then he shows the ballot to the Father Vicar and to the assistant secretary, and when they both are satisfied the secretary declares to the Congregation the name found on the ballot.

The electors followed the votes with deepest interest and with some little excitement.

The result of the first ballot was: Father Ledóchowski, 42. Since there were 86 electors, forty four votes were necessary for a majority choice : hence, no election.

On the second voting: Father Ledóchowski got 64 votes.

Father Vicar immediatedly announced that Father Ledóchowski had received the required number of votes and had consequently been elected General. Then Father Vicar sat down and wrote out the formal solemn canonical decree of election which he read as follows:

"Since in a full and legitimate Congregation, in which all the votes were properly cast and counted, more than half have named and chose the Reverend Wlodimirus Ledóchowski, I, Edward Fine, by the authority of the Apostolic See and of the whole Society hereby declare that the above named Reverend Father, Wlodimirus Ledóchowski, is the General of Society of Jesus, in the name of the Father and of the Son and of the Holy Ghost. Amen. Rome, February the eleventh, 1915.

Signed: EDWARD FINE, S. J., Vicar General."

Voting for the General began at 8.30; the General was elected and proclaimed at 10.16 A. M. After this proclamation the new General came forward to the platform; before taking his seat there to receive the official marks of reverence usual on such an occasion,

he paused a moment at the centre and said: "I look upon myself as the most insignificant of all the Generals of the Society, I receive my office from the hands of God and beg all to pray for me, to assist me, to be indulgent towards me." Then he ascended to the middle of the platform before the altar and sat down in the chair placed there for him. All the delegates came forward one by one in order of his membership in the Congregation, and each in turn beginning with the Father Vicar knelt upon both knees before the General and kissed his right hand. When this ceremony had ended, the votes were burned to ashes in presence of the entire Congregation by the two secretaries. The secretary then went to the locked door and rapping loudly bid them open; when the door was opened he exclaimed: "We have a General, Rev. Father Ledóchowski!" At the same time a sealed envelope containing the news of the election was given by the secretary to Father Mærtens, the Procurator General of the Society, who hastened by carriage to the Vatican to bear the first tidings to the Pope before it could get to the papers. Immediately after the door was opened the choir and cross-bearer with priest and acolytes assembled there, and entoning the Canticle, "Benedictus Dominus Deus Israel", led the way down to the college chapel, the Fathers following in procession two by two, beginning with the younger, Father General bringing up the rear between the two oldest Provincials of the Congregation, Father Turchi, of the Roman Province, and Father Bapst, of the Province of Galicia. In the chapel the Blessed Sacrament was exposed, and the Te Deum was sung, followed by solemn Benediction of the Blessed Sacrament. When this function was finished the electors escorted the new General to his room. Thus the making and installation of the Præpositus of the Society of Jesus were now complete.

To-day, at the dinner in his honor, Very Reverend Father General gave 'Deo Gratias,' an unheard-of event before this time in the refectory of the Curia at Rome.

The following summary of the chief events in the life of our new General will be of interest to all: —

1866. 7 Oct. Of Polish nationality he was born in the town of Loosdorf, diocese of St. Hippolytus, Lower Austria.

1877–1884. Made his classical studies at the Noble Theresian Academy, Vienna.
1885. Devoted one year to the study of civil law.
1886–1887. Studied theology in the Seminary of Tarnów.
1887. 26 Oct. Became a student of the German Hungarian College, Rome.
1887–1889. Made his philosophy at the Gregorian.
1889. Created doctor of philosophy.
1889. 10 Iun. Left the German-Hungarian College.
1889. 24 Sept. Novice of the Society in the Novitiate at Staravies.
1891. 29 Sept. Took his first vows.
1892. Made his rhetoric at Staravies.
1893–1895. Made his theology in the Collegium Maximum of the Sacred Heart, Kraków.
1894. 10 Iun. Ordained to the priesthood by His Eminence, Cardinal Dunajewski, at Kraków.
1896. Made his tertianship at Tarnopol.
1897–1898. Member of the house of writers of St. Barbara in Kraków.
1898. 3 Dec. Superior of the house of writers and residence, to 1900.
1900. 17 Iul. Rector of Collegium Maximum at Kraców and director of the Apostleship of Prayer.
1901. 25 Mart. Made his solemn profession.
1901. 25 Mart. Vice-Provincial of the Province of Galicia.
1902. 21 Feb. Provincial of the Province of Galicia to September, 1906.
1906. 14 Sept. Elected Assistant of Germany in the XXV General Congregation.
1915. 11 Feb. Elected General of the Society in the XXVI General Congregation.

The office of Vicar General ceases with the election of the General, and Father Fine went back to his former office and place in the Congregation, as Assistant of France.

Rev. Father General, henceforth, presides at all gatherings of the General Congregation. The first meeting under the new General was held on Friday,

February 12. After the usual prayer and reading of the minutes by the secretary, Father General made a short address.

The first business was the election of a secretary for the Congregation, with two assistant secretaries; a plurality of secret suffrages is sufficient for the election of each.

Father Tacchi-Venturi of the Roman Province was chosen secretary and Father Vermeersch of the Province of Belgium, first assistant secretary, and Father Ehrle of the German Province was chosen the second assistant secretary.

Next were elected by a plurality of votes the five deputies, one from each of the five Assistencies. Their duty it is to examine with Father General all the postulates addressed to the Congregation and to determine, which shall be presented and which not. The Deputies chosen were: from the Assistency of Italy, Father Nalbone, Assistant of Italy; from the Assistency of Germany, Father Van Oppenraaij, Provincial of Holland; from the Assistency of France, Father Fine, Assistant of France, from the Assistency of Spain, Father Zameza, Assistant of Spain; from the Assistency of England, Father Walmesley, Assistant of England.

The Congregation for the remainder of its sessions is occupied by these grave and very important matters, which are private of their nature and demand long and careful consideration and discussion before any decision is reached. Such information and decrees as are useful or necessary for the public good of the Society, will be published in due time, so that all its members may know and understand thoroughly our Institute.

On Tuesday February 16th, the following four Assistants were elected, a majority vote, i. e. the votes of more than half of the whole Congregation, is required for the election of an Assistant.

Father Francis de P. Nalbone was reelected Assistant of Italy.

Father Rudolph Van Oppenraaij, Provincial of Holland, was elected Assistant of Germany.

Father Edward Fine was reelected Assistant of France.

Father Joseph Barrachina was elected Assistant of Spain.

A couple of weeks later the new Assistency of America was created by the General Congregation

and then the election of the Assistants of both England and America was made.

Father Herman Walmesley was elected Assistant of England, and Father Thomas Gannon was elected first Assistant of America.

When the Assistants have been elected, each in the order of the antiquity of his Assistency goes up to a priedieu placed in the centre just before Rev. Father General's desk and kneeling with his hands placed upon the book of the Holy Gospels (generally a Missal is used) pronounces aloud the following oath: "I call upon God, before whose eyes all things are clear, to bear me witness, that, if there occur any of those cases, which are sufficient to deprive the General of his office, as soon as the matter has been proven by sufficient testimony or by his own affirmative declaration, I will faithfully give information to the Society and will call a General Congregation as prescribed in our constitutions."

On Tuesday, March 16th, at eleven and a half A. M., the Pope received the Fathers of the Congregation in a special audience in the Throne Room. About twenty of the Papal Guard under arms entered the hall before the Holy Father and stood on either side of the throne as a guard of honor, then came some gentleman of his household and the major domi and an assistant monsignor, lastly the Pope himself.

As soon as the Holy Father appeared we knelt down, and as he entered he gave us his blessing and bade us stand up. The Pope then ascended to his throne and sat down. Very Rev. Father General then read a very beautiful Latin address to the Holy Father in the name of the Society. The Pope responded in Latin and without a paper; he said many beautiful things about the apostolic work of the Society, encouraged us in our labors and paid some nice compliments to our good General personally. Probably the text of of Father General's address and the substance of the Holy Father's remarks will be found in the next Acta Romana Societatis. The Holy Father spoke about twelve minutes. At the end of his discourse the Pope gave his pontifical blessing solemnly; then the Fathers formed themselves into the three sides of a rectangle and knelt down and the Pope, coming down from his throne, went around and gave his hand to each to kiss his ring. Finally, the Holy Father

blessed all their pious articles, gave again his blessing and withdrew. The audience lasted about forty minutes.

On Thursday morning, March 18, the General Congregation, by its own decree, finished its sessions. The formal ending is very simple. When the Congregation had duly settled all matters, which it thought wise to consider, Rev. Father General made a short concluding address; then the '*Te Deum*' with versicle and prayers were recited and the Twenty-Sixth General Congregation ceased to be.

AN ELECTOR.

THE NEW ASSISTANTS.

Father Nalbone, Assistant of Italy.—Father Francis de Paul Nalbone was born in the town of Racalmuto in Central Sicily in 1866.

After he had finished his lower studies with our Fathers in our seminary at Noto he entered the Society in 1880 when only fourteen years old.

Though always rather weak in health he nevertheless made his course of higher studies in the Society with splendid success, both in the island of Malta and also in the French Scholasticate at Ucles in Spain.

In 1898 he was minister in the college of Arcireale and in the following year he was appointed Rector of our college at Messina; in 1903 he was withdrawn from this office and made Provincial of the Province of Sicily which he governed for seven years. It was during his Provincialship that the terrible earthquake occurred, which destroyed our college and residence at Messina. He was not in the city at the time, but hurried thither, as quickly as possible, and labored strenuously to remove from the ruins all the dead bodies of ours and of the pupils and had them decently interred.

When he had finished his provincialship, he was made Rector at the house of probation and later of our new college at Messina. At the death of Father Freddi, Assistant of Italy, Very Rev. Father Wernz called Father Nalbone to Rome to become Assistant. The new Assistant of Italy has always been distinguished for his great love of the Society; in all the offices which he has occupied he has been an angel of peace, ever kind and gentle, yet if circumstances require, he can be sufficiently strong. He is gifted with a

remarkable power and ease in public speaking. He is highly esteemed by men of the first rank both lay and ecclesiastical and enjoyed the intimate friendship of Pius X.

Father van Oppenraaij, Assistant of Germany.—Father Rudolph van Oppenraij was born on October 17, 1856, at Bemuel, a village of the Province of Gelderland, Holland.

He made his classical studies in Roldue, the renowned college of the secular priests. He entered the Society, September 26, 1873.

At the end of his philosophy he taught Latin and Greek in the seminary of Culenborg; his theological studies were made at Maestricht: meanwhile he was preparing his examination for admission to the university. When he had completed his course of theology he followed at the Leyden University (Lugdunum Batavorum) a course of classical studies and took his degree. About this time he wrote a Latin hymn called, "Amor" in which he celebrated the praise of Father Damian, who died in the service of the lepers. For this hymn he was honored with a gold medal. He made his third year of probation in England under Father Purbrick. After his tertianship he was appointed prefect of studies at Saint Willibrord's College, Katwijk and two years later became Rector of the same college. Then he exchanged places with the Rector of our college at Amsterdam and while there was also President of the Society of Faith and Science and Moderator of Catholic Studies in the University.

In 1907, he came back to the College of Katwijk, where he was Prefect of Classical Studies until August 8, 1914, when he was made Provincial of Holland. He had been consultor of the Province about sixteen years.

Father Fine, Assistant of France.—Father Edward Fine was born May 28, 1847, and entered the Society in the Province of Lyons in 1865. After his novitiate at Clermont, he was prefect for one year at Mongré, studied mathematics for two years at Paris and taught that branch for three years at Avignon. He then made his philosophy at Vals and his theology at Aix, where he was ordained in the year 1878. He then taught mathematics for three years, made his third probation at Toulouse and was then appointed Superior of St. Joseph's College at Lyons, where he remained for six

years from 1883 until 1889. He was Rector of the Scholasticate at Mold for six years, where he taught mathematics for a part of the time and for two years Moral theology. In 1895 he was appointed Provincial of Lyons. In 1900 he was called by Father General to Rome and became Assistant of France.

In the Twenty-fifth General Congregation, 1906, he was elected Assistant of France and reelected in the present General Congregation, 1915. *Woodstock Letters, October 1906, page 336.*

Father Barrachina, Assistant of Spain.—Father Joseph Barrachina was born March 24, 1856, and entered the Society March 4, 1873. At this time the Society had been in exile for some years, and remained so until 1877. When the Society was allowed to return again to Spain in this year, he was sent for his philosophy to our college at Saragossa. After his philosophy he taught humanities for six years at the College of Santiago in the Chile-Argentine Mission, South America. He then returned to Spain, where he made his four years of theology. After his Tertianship Father Barrachina was appointed minister in the Scholasticate at Tortosa. At the end of one year he became master of Novices and Rector of the College at Gandia, which he governed for four years; then, when the Novitiate was transferred to our college at Saragossa, he continued to be Master of Novices for three more years. He was taken from Saragossa to become Superior of the Chile-Argentine Mission, where he remained for six years. Then he was called back to Spain and made Provincial. During his provincialship he made the visitation of the Philippine Islands, which belong to his Province of Aragon.

About a year ago, while still Provincial, he was called to Rome by Very Rev. Father General and appointed substitute Assistant of Spain on account of the sickness of the Assistant, Father Zameza.

Father Herman Walmesley, Assistant of England. Father Walmesley was born February 9, 1850. He belongs to the Walmesleys of Gidlow near Wigan, Lancashire, England.

The Walmesleys are a well known old Catholic family, which has never fallen away from the Faith.

He was educated at Stonyhurst and entered the Society at Manresa House, Roehampton, December 18, 1867. He taught at Stonyhurst both as scholastic and priest. For one year he was Superior of the Juniorate

at Roehampton and made his Profession, February 2, 1886. He was master of Poetry at Stonyhurst, when he was appointed Rector in 1891, and remained Rector of Stonyhurst until 1898.

He was made Rector of St. Aidan's College, Grahamstown, South Africa in 1898, and held that post until 1907. On the death of Father James Hayes in 1907, Father Walmesley was nominated by Very Rev. Father Wernz his successor as Assistant of the English Assistency.

It may be a matter of interest to note that it was through a member of this Catholic family of the Walmesleys, that Holy Orders came officially to the hierarchy of the United States of America. For the first Bishop of Baltimore, the Right Rev. John Carroll, was consecrated in Mr. Weld's chapel at Lulworth Castle, England, August 15, 1790, by the Right Rev. Charles Walmesley, Senior Vicar Apostolic of England. Our present Assistant of England is of the same family, as this Bishop Walmesley.

Father Thomas Gannon, Assistant of America.— Father Gannon was born in Cambridge, Mass. U. S. A. on July 14, 1853. He made his classical studies at Boston College from 1868 to 1872, and entered the Society of Jesus at Frederick, Md., August 3, 1872. After his two years of Noviceship and one year of Juniorate, he went to Woodstock for his Philosophy in 1875. At the end of his Philosophy he was sent to Holy Cross College, Worcester, Mass., where he was teacher and prefect for five years. In 1883, he returned to Woodstock for his course of Theology, and in 1886 was ordained priest by Cardinal Gibbons; at the end of his fourth year of Theology he went to Boston, where he was occupied for the summer in the sacred ministry at St. Mary's. He taught philosophy at Boston College one year, 1887-8, and the first year of philosophy at Woodstock for one year, 1888-9. In 1889, he went to his third year of Probation at Frederick, under Father Pardow, and at the end of his Tertianship, June 21, 1890, was appointed Socius of the Provincial, Father Campbell.

In November of the next year, 1891, he became Rector of Fordham College. In 1896, he was relieved of the Rectorship and became Socius of the Provincial, Father Pardow, and of his successor, Father Purbrick.

When in October, 1900, Rev. Father Purbrick was threatened with a grave stroke of paralysis and on that

account was sent back to his native climate, Father Gannon was named Vice Provincial, and early in January of 1901, was made the Provincial of the Maryland–New York Province.

At the end of his term of office in 1906, Father Gannon was sent by the Provincial Congregation as elector to Rome in the 25th General Congregation. On his return he served on the Mission Band for the remainder of the Scholastic year, and in August 1907, became Instructor of Tertians. While Instructor he went to Rome as Procurator in 1913, and again in 1915 was elector in the 26th Congregation.[1]

FORM OF BALLOT.

On the first page are the following words:—

Eligo in Præpositum Generalem Societatis IESU

R. P. . . . . .

nomen et cognomen eligentis

P. . . . . .

On the back page is the formula of the oath taken by each elector as he casts his vote.—

FORMULA IURAMENTI

Ego N. N. testem invoco Iesum Christum, qui est Sapientia æterna, quod eum eligo, et nomino in Præpositum Generalem Societatis Iesu, quem sentio ad hoc onus ferendum aptissimum.

Academy given by the Students of the German-Hungarian College in honor of our new Father General.

ADMODUM REVERENDO PATRI

WLODIMIRO LEDOCHOWSKI

PRÆPOSITO GENERALI S. J.

MINORES S. IGNATII PATRIS FILII OVANTES ANIMISQUE EXULTANTES MUNERE SUSCEPTO GRATULANTUR AUCTOREMQUE OMNIUM BONORUM VOTIS SOLLICITANT ARDENTISSIMIS -QUO IPSUM-AD CHRISTIANI ORBIS PRÆSIDIUM-VIRTUTIS COLUMEN-SOCIETATIS DECUS ET ORNAMENTUM-DIU SALVUM SERVET SOSPITETQUE INCOLUMEM.

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[1] NOTE: See appendix for complete list of Assistants, Provincials and Electors participating in the Twenty-Sixth General Congregation.

ORDO
QUO FESTUM PERAGITUR
INITIO A
MODULIS MOZARTIANIS (MENUETTO)
EX SYMPHONIA IOVIS FACTO QUOS EX-
CIPIT CARMEN
"QUI LUXISTIS EXULTATE" INSCRIPTUM
CHORUS MODULATUR
LAUDES HINCMARIANAS ET LEGITUR
EXPOSITIO VERBORUM
"EGO VOBIS ROMÆ PROPITIUS ERO."
DEIN SONI REVOLVUNTUR AD
MODULOS MOZARTIANOS EX CONCEN-
TU QUATERNARIO 15. (QUARTETTO 15)
QUOS CONSEQUITUR
ORATIO GRATULATORIA FESTUMQUE
CLAUDIT
PS 80, EXULTATE DEO VOCUM SONIS A
PETR. ALOYS. PRÆNESTINO RESCRIPTUS.
QUÆ OMNIA CEDANT
A. M. D. G.

"LAUDES"
SOCIETATI JESU
NOVO SUB DUCE
CUM ANIMO NOVO AD PRŒLIANDA
PRŒLIA DOMINI PROCEDENTI ALACRITER
CONSECRATÆ.
IN DIE ELECTIONIS
PRÆPOSITO GENERALI SOCIETATIS JESU
SUCCESSORI SANCTI PATRIS IGNATII
PATRI SUO ET QUONDAM FRATRI
WLODIMIRO LEDOCHOWSKI
LÆTABUNDI PLAUDUNT
ALUMNI COLLEGII GERMANICI ET HUNGARICI
A. D. MCMXV.

Christus vincit, Christus regnat, Christus imperat.
Sanctissimo Domino nostro Benedicto, a Deo decreto Summo Pontifici et Universali Papæ vita!
Sancte Petre, Tu illum adiuva.
Sancte Jacobe, Tu illum adiuva.
Sancte Benedicte, Tu illum adiuva.

Societatis Jesu Præposito Generali noviter electo, Sancti Patris Ignatii filio et successori dignissimo, Collegii Germanici et Hungarici gaudio atque coronæ, Patri nostro dilectissimo pax, vita, caritas, gloria cœlestis!

Sancta Maria, Tu illum adiuva.
Sancte Joseph, Tu illum adiuva.
Sancte Ignati, Tu illum adiuva.
Sancte Wlodimire, Tu illum adiuva.

Patri Vicario, Assistentibus, Electoribus, hospitibus nostris carissimis ex Urbe in Orbem reversuris, anni plurimi, pax, gaudium, præmia æterna!

Sancte Aloysi, Tu illos adiuva.
Sancte Francisce, Tu illos adiuva.
Sancte Joannes Francisce, Tu illos adiuva.
Beate Emunde, Tu illos adiuva.
Beate Petre, Tu illos adiuva.

Societatis Jesu Sodalibus universis sub crucis vexillo Deo militantibus, in Petri navicula remigibus validis fortitudo, patientia, victoria!

Sancte Francisce, Tu illos adiuva.
Sancte Joannes, Tu illos adiuva.
Sancte Stanislae, Tu illos adiuva.
Sancte Alfonse, Tu illos adiuva.
Omnes Sancti Societatis Jesu, Vos illos adiuvate.

Christus vincit, Christus regnat, Christus imperat!

Ipsi soli imperium, gloria et potestas, per immortalia sæcula sæculorum. Amen.

Christe audi nos. Kyrie eleison.
Christe eleison. Kyrie eleison.
Annos vitæ Deus multiplicet.
Tempore bono perfruamini. Multos annos.
Feliciter. Feliciter. Feliciter.

NOTA: Hæc laudum forma in media ætate frequens, ab *Hincmaro*, celeberrimo Rhemensi Præsule, nomen servat.

ORATIO HABITA

DIE ELECTIONIS PRÆP. GENERALIS

(11 Februarii, 1915)

IN CONGREGATIONE GENERALI XXVI

A. P. OCTAVIO TURCHI S. I.

PRÆP. PROV. ROM.

DE INTERVENTU B. M. VIRGINIS

ELECTIONI PRÆPOSITI GEN. SOC. IESU

Dum acta relegerem, RR. PP., Congregationum generalium a restituta Societate, valde miratus et gavisus sum, quod PP. Electores in id consenserint, ac pæne conspiraverint, ut electio novi Præpositi Generalis in aliquod festum B. M. Virginis incideret, licet nulla lege, nec veteri consuetudine ad id obligarentur. Factum est omnibus notum,

P. Roothaan electus fuit 9 iulii, qua die hæc alma Urbs lætabunda recolit festum Virginis *a Prodigiis* nuncupatæ; P. Beckx die sacra Visitationi Deiparæ; P. Anderledy die 24 septembris Virgini a Mercede sacra; P. Martin in Solemnitate SS. Rosarii; et desideratissimus P. Wernz electus est in festo Nativitatis Virginis Mariæ. Hæc autem nostra Congregatio fausto omine inchoata est die festo Virginis Purificatæ, et electio novi Præpositi Generalis locum habet in festo hodierno Apparitionis Mariæ Immaculatæ prope Lapurdum. Atque hic velim animadvertatis, RR. PP., id non casu aut fortuito accidisse, sed consulto fuisse a PP. Electoribus præstitutum. Ex actis enim patet, Congregatis fuisse propositum tamquam diem electionis festum aliquod Marianum; et ab ipsis mirabili consensu probatum et præfinitum. Quod et nunc renovatum est; nam cum R. P. Vicarius a nobis quæreret, utrum placeret præstituere diem festum Deiparæ Lapurdensis ad eligendum Præpositum Generalem, unanimi omnes harmonia omnino nobis placere respondimus, quamvis id nos impediret, quominus frueremur lætitia sacræ solemnitatis a Summo Pontifice in Vaticana Basilica celebrandæ. Hæc et alia mihi cogitanti in mentem venit quæstio aliquantulo audentior, utrum aliquis intersit nexus inter electionem Summi Societatis Moderatoris et ministerium B. M. Virginis. Congregatorum mentibus hæc persuasio mihi videtur insedisse, nimirum quod Beatissima Virgo iure est *Præses electionis*, iure est *Regina Congregationis* nostræ propter tres haud spernendas rationes, nimirum quia Maria est in electione consiliatrix, Maria Eligentium est tutela, Maria est exemplar virtutum pro Electo.

Cum mihi sit demandatum suavissimum munus vos alloquendi in hac hora, quæ universæ Societati nostræ maximi momenti est, orationem meam, quamvis admodum impolitam, vobis tamen acceptam spero me redditurum, tum quia quod ego sentio cordibus vestris harmonice consonat, tum quia ubi nomen Mariæ resonat, simul cum eo gustatur, ut ait S. Bernardus, *mel in ore, in aure melos, in corde iubilus.*

I. Primæ electioni, habitæ in Collegio Apostolorum in Coenaculo Hierosolymitano, aderat Beatissima Virgo; atque hoc erat faustissimum auspicium ceterarum electionum in Ecclesia Christi celebrandarum. Ibi agebatur, ut omnibus vobis in comperto est, de eligendo novo Apostolo. Scriptor sacer (in Actibus Apost. I. 14, 15) rem sic enarrat: *Omnes erant perseverantes unanimiter in oratione cum... Maria Matre Jesu et fratribus ejus . . . Et exurgens Petrus in medio fratrum, dixit... oportet ex his viris qui nobiscum sunt congregati... testem resurrectionis Iesu Christi nobiscum fieri unum . . . et statuerunt duos . . . Et orantes dixerunt: Tu, Domine, qui corda nosti omnium, ostende quem elegeris.* Dulce est cogitare, quod Maria et ipsa oraverit, et Matthiæ electionem obtinuerit, cum ea sit *omnipotentia supplex*, ut inquit S. Bonaventura. Illius

familiæ Apostolorum Maria erat Mater; et si de congregatis dicitur ibi, quod *unanimiter perseverabant in oratione*, hoc a Mariæ conversatione est repetendum, quia conciliatrix mentium et cordium ipsa erat, tum vigilanti verbo omnem dissentiendi occasionem removendo, tum suæ vitæ exemplo *charitatem fraternitatis* et *unitatem spiritus* conservando *in vinculo pacis*. Antequam Maria sederet media in apostolorum cœtu, inter illos controversiæ exortæ erant; sed pia Mater sociavit animos ita ut fierent in cœnaculo *cor unum et anima una*. Tamquam magistra et regina apostolorum, eorum intellectum sedula illustrabat, mysteria vitæ Christi enarrando, quorum ipsa pars magna extiterat. Divinitus transformandi erant Apostoli per advenientis Spiritus Sancti virtutem; at hæc virtus fuit redundantia quædam a Maria derivata, quæ iam erat plena et superplena Spiritu Sancto.

Quis ergo nostrum inficiabitur, electionem ab apostolis tanta sapientia, consilio et ordine factam, a Mariæ Virginis magisterio et intercessione esse repetendam? Quis autem non videt magnam affinitatem inter nostrum conventum et cœtum Apostolorum? Idem finis, maior Dei gloria; eadem vitæ conditio, apostolatus; eadem professio, religiosa perfectio; eadem sors nos manet, scilicet ampla seges vexationum; idem supremus Dux, Christus; eadem Regina, Maria; hic omnes unanimes sumus, sicut ipsi; illi in secretum locum secesserunt iussu Domini Nostri Iesu Christi; et nos ex Dei voluntate hac aula inclusi sumus, ut orantes cum Deo colloquamur, et cum nullo alio; ipsi participes erant *fractionis panis*; et nostra labia rubescunt Sanguine Iesu Christi recens recepto. Ex iisdem causis idem consequetur effectus. Congregatio generalis prima, ubi agit de conditionibus ad bonam electionem faciendam requisitis, dicit: *Post informationem consideratio et discursus sunt necessaria; sed multo magis oratio, quæ illustrationem impetret a Deo sapientiæ fonte ad bene iudicandum et eligendum eum, qui Deo quam maxime sit placiturus.* Sed B. Virgo fuit, quæ *lumen æternum mundo effudit*; ipsa ab omnibus salutatur ut *Mater boni consilii*, et *Sedes sapientiæ*; eamque Ecclesia nobis exhibet clamantem; *Meum est consilium et æquitas.* Ubinam Electores spem suam constituere debent? Respondet eadem congregatio: *In divina gratia potius quam in humana diligentia.* Verum enimvero divinæ gratiæ Mater est Maria, et nulla de cœlo gratia in terras descendit, quæ per manus Mariæ non transeat, ut scribit S. Bernardus. Optima est electio, quando is fuerit electus qui iam a Deo electus est; quod rogabant Apostoli orantes: *Ostende, quem elegeris.* At quis penitius Cor Christi cognoscit quam eius Mater? Alii cognoscunt homines a voce, a vultu, a gressu; Mater vero intuetur cor filii, et omnibus illud revelat libentissime.

Cum respicio imaginem depictam, quæ in hac aula sedem tenet honoris, video Mariam Infantem Iesum blande porri-

gentem ad S. P. Ignatium, et Divinum video Infantem tangentem librum Constitutionum, et quasi dicentem: *Digitus meus est hic.* Hinc mihi videor videre Reginam Congregationis huc intröeuntem, et Electoribus suggerentem quis sit *in mente Dei* præelectus. Et nos, quomodo a Maria accepimus Fundatorem, Exercitia Spiritualia et Constitutiones, ita et Præpositos Universæ Societati per eius manus donatos censemus.

II. Memor tantorum beneficiorum P. Claudius toti Societati commendatum voluit, sicuti ait Congregatio generalis IX, ut communibus litaniis adderetur hymnus Marialis *Ave Maris Stella*, cui ipsa Congregatio, decreto 7, adiunctam voluit antiphonam *Sub tuum præsidium*, et orationem *Defende*, ut quisque recordetur Deiparam semper esse paratam ad defendendam ab omni adversitate, tamquam suam familiam, Societatem. Provinciæ omnes restitutæ Societatis litanias Lauretanas sponte præmittunt litaniis Sanctorum, veluti tributum quotidianæ pietatis, et nobilissimis Mariæ titulis novum illum voluerunt adiectum: *Regina Societatis Iesu.* Qui titulus, ut novas amoris flammas erga Deiparam in corde Nostrorum excitaret, R. P. Wernz curavit ut omnium oculis præsens fieret per imaginem prima vice et exquisita diligentia ad amussim expressam ex illo archetypo, coram quo in Basilica romana S. Pauli S. P. Ignatius cum primis Sociis solemnem professionem emiserunt. Ex historia Societatis eruitur, quod tunc temporis aderat ibi coram Maria tota Societas iuridice et plene constituta; electio præiverat primi Præpositi Generalis; habebantur vota solemnia; et Societas illam electionem et professionem per Mariam ratam firmamque haberi voluit. Effigies illa Mariæ, quam et in hac aula conspicimus, in singulas Societatis domos iam introducta est, novo titulo inscripta: *Regina Societatis Iesu*, auctore P. Wernz, cuius ultimum documentum nobis relictum, veluti animi sui testamentum, datum est die sacra Virgini ad Nives, ad huius Reginæ cultum splendidiorem provehendum per Marianas Sodalitates per totam Italiam. Beata manus, quæ de Maria scribens riguit!

In hoc generali conventu universa Societas est repræsentata per Vicarium generalem, assistentes, Præpositos provinciarum et Electores huc missos a 27 provinciis in toto orbe institutis. Cum autem Deipara sit Regina Societatis, huius Congregationis Regina iure est agnoscenda. Vos, vos appello, Reverendi Patres, qui ex dissitis regionibus, terra marique fessi, per varios casus, per tot discrimina rerum, in hanc almam Urbem incolumes adducti fuistis. Iter longum, et propter immane bellum periculis plenum, sub tutela *Stellæ maris* alacres confecistis; et dum in multis Congregationibus generalibus initio sessionum aliquot ex Electoribus adhuc aberant, in hoc congressu, cuius inchoatio est insignita festo Virginis in templo perlitantis, omnes compellanti respondimus *sicut stellæ vocatæ* a Deo: *adsumus.*

Nec minori admiratione dignum videtur, quod ipsa Congregatio in Italiam tamquam in tranquillam oasim, obstrepentibus circum armorum clangoribus, cogi potuerit.

Hoc loco non possum me tenere quin referam verba Benedicti XIV, quibus in Bulla aurea *Gloriosæ Dominæ* suprema sua auctoritate confirmat quod penes nostros proverbium est, nimirum Societatem Iesu esse simul Societatem Mariæ. S. Ignatius (ait Summus Pontifex) perpendens, quod Ecclesia a filiis suis omnibus in peculiaribus eorum necessitatibus atque periculis cum fiducia adeundam suadet B. V. Mariam, tamquam Advocatam apud suum Deique Unigenitum Filium loquentem pro nobis bona; et hanc prædicat mysticam arcam fœderis, in qua reconciliationis nostræ impleta sunt sacramenta; perpendens insuper Ignatius quod Maria est cœlestis veluti rivus, per quem gratiarum omnium atque donorum fluenta in miserorum mortalium sinum deducuntur, et ipsa est aurea cœli porta, per quam in sempiternæ beatitudinis requiem aliquando intrare confidimus; hæc atque alia, inquam, perpendens B. Ignatius, qui ad maiorem Dei gloriam propagandam militantis Ecclesiæ castra novis sub SS. Nominis Iesu vexillo conscriptis legionibus auxit; quum magnum certamen sibi suisque militibus, pro sua cuiusque non minus quam pro aliorum salute propositum, animo prospiceret, aptissimum sibi præsidium in B. Virginis tutela statuendum esse sanctissime iudicavit. Idcirco cum primum e patria domo digressus, grandia iam tum in corde suo volvens, sacræ militiæ tirocinium ponere decrevisset, ad ipsius Virginis pedes statim se contulit, et sub illius auspiciis arduum perfectionis iter ingressus est. Quum vero deinceps, primo commilitonum delectu habito, ipsos iam iam in aciem ducere instituet, non alibi quam in æde Virginis Parisiis apud Montem Martyrum sollemni sacramento se cum illis adstrinxit, atque in hoc veluti firmissimo lapide prima Instituti sui fundamenta solidavit. Quod ante ipsi usitatum fuit, ut nihil fere gravius, nisi invocato prius Mariæ nomine, aut statueret aut aggrederetur, id omnibus alumnis suis documento esse voluit, ut in obeundis *professionis suæ officiis atque laboribus*, in Eius potissimum patrocinio divini adiutorii spem collocarent, et in adeundis pro religione periculis hanc sibi Turrim fortitudinis, ex qua clypeorum millia pendent, a facie inimici perfugium et munimentum esse confiderent. Hactenus S. P. Benedictus XIV.

III. Superest, RR. PP., ut inspiciamus quomodo V. Maria, sicuti est electionis consiliatrix, et Eligentium tutela, sit etiam pro Electo exemplar virtutum, quæ tanto oneri ferendo sunt necessariæ. Ni fallor, inter varias dotes, quibus S. P. Ignatius vult ornari Præpositum Generalem, præcipua recensetur magnanimitas. Nam in p. IX Const. (cap. 2, n. 5) hæc habentur: "Animi magnitudo ac fortitudo est ei pernecessaria ad infirmitatem multorum

ferendam, et res magnas in divino servitio aggrediendas, in eisque constanter perseverandum; non propter contradictiones animum despondendo, nec ab eo quod ratio et divinum obsequium postulat, ullis precibus aut minis separari se sinendo; ut omnibus demum casibus, qui incidere possunt, sit superior; nec prosperis efferri, nec adversis deiici animo sese permittat; paratissimus, cum opus esset, ad mortem pro Societatis bono in obsequium Iesu Christi Dei ac Domini nostri subeundam''. Scio equidem a S. P. Ignatio requiri in Præposito magnam cum Deo coniunctionem, intimamque familiaritatem; splendorem insuper charitatis erga omnes, et internam mortificationem, et externam morum compositionem. Sed hæc omnia vel sunt media, vel sunt effectus magnanimitatis. Sit Præpositus vigilans et sollicitus ad res incipiendas; sit strenuus ad eas conficiendas; et tunc orationis spiritus, charitas, discretio, tranquillitas animi, ardens zelus illum exornabunt. Iamvero ubinam Electus luculentius et efficacius magnanimitatis exemplum reperiet, quam in Virgine Maria, cum Mater Dei electa et renunciata fuit? Minus honoris quam doloris nunciavit Virgini Archangelus Gabriel. Nos Præposito Generali non aureum diadema, sed spineam coronam offerimus. Virgo penitus cognoscebat, tum ex privata revelatione ei divinitus facta, tum ex lectione prophetiarum Davidis et Isaiæ, Redemptorem promissum *Virum dolorum* futurum, eiusque Matrem *Reginam Martyrum*; Præpositus intime cognoscit ex historia Societatis, per tria et amplius revoluta sæcula, se positum iri *in signum cui contradicetur*. Vidit Maria se non posse fieri Matrem hominum, nisi *magno dolore iuxta crucem eos parturiendo*, ut ait S. Bernardus; videt Præpositus se non posse fieri Patrem Societatis, nisi Crucis Christi, quam S. P. Ignatius tamquam hereditatem Societati a Deo efflagitavit, particeps fiat. Persensit sacrificium Maria, sed magna animi fortitudine ad maiorem Dei gloriam et ad humani generis salutem consensum præbuit illuminatum et generosum, et Mater effecta est Christi et nostra; persentit novus Præpositus magnas difficultates suo muneri inhærentes; sed, cum victima requiratur ad bonum commune, nec possit collatam dignitatem respuere, seipsum offert *hostiam viventem* ad maiorem Dei gloriam et ad animarum salutem. Consensus a Virgine datus ad dolores et ad martyrium, per illud verbum sacramentale *Fiat*, erat per totam vitam irrevocabilis, et crux continuo ante oculos Matris prostabat, Quinimmo potius eam suo pondere opprimebat; officium impositum in nomine Iesu novo Præposito est perpetuum, quia lex a S. P. Ignatio lata est, ut *quamdiu vivet, Societati præsit* (Const. p. IX, cap. I.) ad exemplum Summi Ducis, qui in cruce mortuus est, et nonnisi post mortem de cruce fuit ab aliis depositus. RR. PP., altare paratum est; ab alto Iesus crucifixus eminet novum athle-

tam excitaturus ad holocaustum; Deipara electionem respicit super altare, mox in urnam proiicietur nomen victimæ. Electus e Corde Mariæ quod est *Speculum iustitiæ*, ceteras virtutes, cuius ornatu debet esse clarissimus, haurire poterit, præsertim intimam cum Deo unionem, amabilem charitatem erga fratres, in dignitate humilitatem, in fortitudine benignitatem, in directione prudentiam, in sollicitudine discretionem. Quod videre fuit in R. P. Wernz, qui vivens ac moriens suæ erga Deiparam pietatis, et præclara virtutum exempla nobis imitanda reliquit.

Sapientes igitur fuerunt Electores, cum electionem Præpositi, quod est maximum Congregationis generalis negotium, in festo Immaculatæ Lapurdensis peragendam esse statuerunt, Illam agnoscentes tamquam electionis Præsidem, et Congregationis Moderatricem. Virgo Immaculata prope Lapurdum dixit: Orandum est; et nos oravimus: Pœnitentiæ vacandum, et nos corporis afflictationibus vacavimus.

Finem dicendi facio cum Congregatione generali XXIII, in qua, felici faustaque conclusione laborum, Societas se totam devovit et sacravit purissimo Cordi Mariæ, quam (ut ait) *semper ut dulcissimam Matrem coluit, colit et colet*, præsertim in Congregationibus generalibus, in quibus Electores Mariam audiunt de se dicentem iure merito: *Meum est consilium et æquitas; mea est prudentia, mea est fortitudo; per me reges regnant, et legum conditores iusta decernunt.*

Quocumque me verto in hac aula, Mariæ imagines video nos blande respicientes. O bona Mater, nos orphani facti sumus absque patre; da nobis Patrem. Mœrentes sumus; da nobis Consolatorem: milites sumus; da nobis Ducem: obedientiæ avidi sumus; da nobis Superiorem: doctrinæ solidæ percupidi; da nobis Magistrum: sed super omnia da nobis Patrem, cui cum omni fiducia dicere possimus: Monstra te esse Patrem; sicut tibi fidentes illud iteramus: *Monstra te esse Matrem.* Orphani huc ingressi sumus, sed mox hinc egredientes ovantes deducemus Patrem nostrum a te nobis paratum in templum ad gratiarum hymnum concinendum.

OBEAH AND DUPPYISM IN JAMAICA.

ST. INIGOES, MD.
January 2, 1915.

REV. DEAR FATHER P. C.

Apropos of your reverence's request that I write up Jamaica folk-lore for the WOODSTOCK LETTERS, especially Obeah and Duppyism, as an additional apology to your request for my presuming again to appear in the LETTERS, and with such uncanny matter as obeah and duppies, allow

me to quote from a letter which I received from your predecessor, Father Frisbee, just before he died. He writes, "Mr. Williams, who as you know has returned from Jamaica, tells me that I should write to you for some details of your labors in the north of the island. He recommends especially that I ask you for some account of Duppy and Obeah of the Jamaica mountains."

While in Jamaica the natives looked upon me as one big Obeah man, if I may judge from the continual demands they made upon me and the preternatural wonders they expected me to work. And now after all these years of repentance and my good behavior, and having been so far removed from the temptation of meddling with this nefarious cult, somehow or other the suspicion seems to cling to me that I am an Obeah man.

Allow me to premise as a postulatum, that what I shall say in these articles about Jamaica folk-lore and especially, Obeah and Mialism, are my impressions and study of these matters, given for what they are worth. If you want to use them do so, if you do not, you can commit them to the blissful tranquillity of the waste basket. I do not claim to be an authority in these matters, nor even to have made a serious study of them. I have, in my time, read a number of books on Jamaica and the West Indies, and collected odds and ends of notes and scraps that help me put my ideas together. And for ten years I lived a fascinating nomadic life among the natives very much like one of them; wandering up and down, in and out and over the mountains and valleys, along the coast lines of the island, travelling on horse back and in my carriage, to the extent, I once calculated it, of some twenty odd thousand miles. During this time I lived in an atmosphere impregnated with Obeah and other superstitions, and had I wanted I could have collected many a curious and quaint Obeah and Duppy story.

Accepting "folk-lore" in its present signification as embracing the popular traditions, proverbial sayings, superstitions and customs of the people, some twenty years and more ago Jamaica was and is yet to a great extent a veritable treasure-house for the lover and student of folk-lore.

The Jamaica Annancy stories told with the inimitable patois, peculiar intonations and gestures of the peasantry, how delectable and interesting! These simple, crude stories with their proverbs are the expression of their philosophy of life, and contain in their rude husk a moral. A volume of these stories carefully illustrated in the genuine Jamaica dialect, with a little glossary appended might rightfully take

its place on the library shelf of the nursery with such books as "Grimm's Tales" and "Uncle Remus."

The Jamaica proverbs certainly are the soul of wit and deserve to rank in fame for their pungency with Jamaica Ginger; and for popularity and good-fellowship, with Jamaica Rum. These proverbs, or, as the people call them "Old time sayings", crystallize an Aesop's fable or a parable in a few words. Take for example the saying: "When man lib too well det de da watch him," that is to say, "when man lives voluptuously, death is there and has his eye on him." Could there be a more succinct and meaty expression of the parable of, "Thou fool, this night do they require thy soul of thee." What a curious collection of "Wraiths" I might have made during my time there, simply for the trouble of writing them down had I been interested in so doing, for they are plentiful, especially among the old folk; I dare say there is scarcely an old family that has not got one or more stored away somewhere in its garret history.

With regard to superstitions, Jamaica is like the man who said he had original sin and sins of his own besides. We have there superstitions that are common in other parts of the world, for example spiritualism. I came across examples of spiritualism there in advance of any that I have met in any other place. I heard of a case where a spiritualistic mass was said by a woman medium. The lady and gentleman who told me, were, I understood them to say, present at this mass. I found such books there as, "Life After Death", by Florence Marriot; in fact, this book was given me by friends interested in spiritualism. I knew one man who ordered his life by his spiritual mediums, as by so many guardian angels; he had his medium doctor, medium lawyer, etc., and he was a white man and English gentleman. I have had in my possession several pages of foolscap containing curious spirit writing, which were given me by the family of a man who had been a great spiritualist.

Among the West Indian superstitions in Jamaica are: the belief in "Rollen Calves," "Duppies," Sacred Water, "Old Hige," "Mialism" and "Obeah"; this last is the principal, and is to the rest what pride is to the vices, the root of them all. It is a cancerous growth with thousands of roots and ramifications, rotting

and eating away the vitals of the religious, social and even physical life of the people, and of this I shall presently speak.

But let me remark here, that on account of the fairly good schools scattered in every nook and corner of the island, and the strict discipline exercised by the government over these schools, the spread of education, the strong English colonial government, the work of the churches and many other civilizing influences, that did not formerly seem to affect much the body of the peasantry, very many of the quaint and pleasant features of Jamaica customs and folk-lore are rapidly disappearing or have disappeared. The same may be said of the most objectionable features of Obeah, on account of the "cat-o'-nine-tails" meted out to those practising it and the stringent enforcement of the laws in force against the practice of it; but it will be a long time before Jamaica will be free from this demon of wickedness.

Another reason for this change is, that many of the old-time ways and customs had their origin in slavery, and the present generation wants to forget its slavery associations. The young people do not use the language of the old people. I have sometimes sought in vain for the meaning of a proverb or the meaning of a custom from them. I remember asking some young men, whom I saw lifting up a coffin and letting it down three times before removing it, why they did it; they grinned and said that they did not know, but that old-time folk did it.

Many of the old-time customs like the "John Canoe", "Set Girls", and usages which we find described in Tom Cringle's Log, are now practically ancient history even to many Jamaicans.

OBEAH

But now to return to Obeah. The bulk of the inhabitants of Jamaica and of all the West Indian Islands, is made up of the descendants of the African slaves, imported to these colonial islands during the time the European nations were engaged in the gentlemanly occupation of the slave trade. The West Indies are like so many little Africas or African colonies, with many of the customs, ideas, words, observ-

ances and superstitions of their home country, Africa, still clinging to them.

Since a nation's religion exerts the strongest influence upon its people, for they cling with greater tenacity to it than to anything else, it is natural to suppose that the last thing that they would give up, and that only after a great struggle, would be what to them was their religion, their fetish worship and superstitious practices. Thus it is the Africans brought with them their African superstitions, which soon became prevalent in all the West Indies, and I can assure you that Jamaica has its share of them.

There was a saying in vogue that the African Obeah man carried his Obeah magic under the hair of his head when he was imported; for this reason the heads of Africans were shaved before landing. It was also said that before leaving Africa he swallowed his magical instrument. These imported superstitious practices flourish in the island, in spite of the fact that these people have been under the civilizing influence of a christian nation for 400 years, and in spite of the fact that slavery in Jamaica has been abolished since August 1, 1834. Obeah flourishes in Jamaica although the most drastic laws have been passed against it, ever since the year 1845, and in spite of the fact that twelve months hard labour and the lashes of the cat-o'-nine-tails are inflicted upon those found guilty of practising it.

Obeah may be defined in general to be a superstitious belief that certain men and women, known as Obeah-men and Obeah-women, can exercise certain preternatural power over places, persons and things and produce effects beyond the natural powers of man, by agencies other than divine. It seems to be a combination of magic and witchcraft. Magic, we are told, is an attempt to work miracles by the use of hidden forces beyond men's control, so it is in obi; it is an attempt to produce by some undetermined, invisible power, effects out of proportion to and beyond the capabilities of the things and activities employed. In witchcraft, we are told by the Catholic Encyclopedia, there is involved the idea of a diabolic pact, or, at least, an appeal to the intervention of the spirits. In the history and make up and practice of obi there is involved the idea of association with the devil. According to Chambers' "Information for the People," Obeah or

Obi is derived from a Hebrew word, an ancient idol, and the superstitious practice itself, as connected with it, is said to have taken rise in Egypt, and thence spread over the whole African continent. According to other authorities, obi means a snake. We know from books of travel that certain tribes of Africa worship the snake; they make annual pilgrimages to worship what they call the great serpent; besides the great serpent which the nation adores, families have their smaller serpents which are worshipped as household gods but are not esteemed as powerful as the great serpent to which the smaller serpents are subjected. But we need not go to Africa to find obi connected with snake worship, we can find it even here in Jamaica and the other West Indian Islands. The obeah man's stick or wand is even up to this day a snake stick. I find that an old writer on Jamaica Obi says that in his day, 1873, it was by no means rare in the country districts, and of its heathenish rites, the obi-man was invariably the priest. "Many of them", he said, "kept a stuffed snake in their huts as domestic god." They could not have snake worship in Jamaica now conveniently, for the simple reason that they cannot find any snakes there to worship; the mongoos destroyed them all. Before the advent of the mongoos there were in Jamaica plenty of snakes but not now. In all my rambles though the jungles I saw only one snake, and that was no larger than a good-sized earthworm. But, for all that, the snake still appears in the practice of Obeah. It is apparent from the snake stick which the obi-man uses in the obi rites, it also appears in the cabalistic figure of the snake found drawn on obi-charms. One such was found buried in the sisters' yard, supposedly put there by a man who had been discharged, for the purpose of putting obi on the sisters and make them give him back his job.

I knew, while in Jamaica, a French family by the name of Scheise. They were refined, elegant people who later left Jamaica and came to New York and lived in the parish of St. Francis Xavier. They had lived in Hayti before coming to Jamaica and had been prominent there. The madam told me some strange things about Obeah in Hayti. I will quote some things from my notes which I wrote down at the time. "When I first moved there", she said, "I was

told that I must be very careful about my baby, because the natives often stole babies, white babies especially, to use in their obi rites or services. Soon after I arrived, a women living next door, whose husband had been a notorious Obeah man and had died just a short time before, came to visit me. She was very friendly, and when she saw my chapel, she said: 'you know I have a chapel, you must come over and see me and see my chapel which I have for my services; my husband was a great Obeah man and all the great people came to him'. When I went to see her, she showed me a room generously fixed up like a chapel; there was a box corresponding to our tabernacle, an altar and two statues, one of which was St. Rita. There was a white goat there which was used in Obeah rites, she used to dress up this goat in the most costly robes; there was a barrel in which was a large snake which was dressed in ribbons. She showed me lots of costly presents which had been given her by the rich people, costly robes for the goat, wine, jewels, etc. After her husband's death she kept up his work. She said that all the people from the president down, even practical Catholics, went to the ignorant Obeah men and women. She added, that in order to get sacred particles the Obeah men and women used to go to communion, keep the Hosts dry in their mouth, and bring them home to their Obeah chapel and keep them in their tabernacles." She took madam to a little graveyard where her husband and his ancestors were buried. They had been great Obeah people before him, and through them the black art had been handed down in the family.

In a clipping from the "Kingston Daily Telegraph", which I cut out during my last year at Jamaica, there is an account of a trial for obi in the court at Spanish Town. In it I find this passage: "The accused (Obi man) then brought from his room a thing called 'Mary', and a parcel with powder, a reel of thread and a calabash cup. He started talking in an unknown tongue, and began jumping at the same time, holding 'Mary', which moved about like a snake." Here we have evidence of the snake. This 'Mary' was his snake stick, or substitute for a snake.

In connection with the word Obi I find some useful information in the Commentaries of Haydock's Edition of the Bible. The Hebrew word 'Obeah' is used

in the nineteenth chapter of the Book of Leviticus for wizard. In that chapter, God says: "Go not aside after wizards, neither ask anything of soothsayers to be defiled by them." We find the word again in the twenty-eighth chapter of the First Book of Kings, "And Saul said to his servants: seek me a woman that hath a divining spirit, and I will go to her, and inquire by her." The Hebrew word in this passage for 'divining spirit' is 'Ob', or vessels distended, from the fact that these impostors seemed to swell at the presence of the spirit. The Septuagint translates this word by "Belly Talker", because they seemed to have spoken from that part of their body. This idea of the divining spirit being lodged in the stomach, or speaking from the stomach, was not peculiar to the Hebrews, it was common among the Greeks and Romans. The Greek word πυθων, Python, has these different meanings, serpent, an evil spirit, a diviner, a ventriloquist. I call attention to this because even to-day, among the ignorant negroes in the mountains of Jamaica, we have unmistakable evidences of the snake, and this stomach divining, if I may use the word, in the Mialistic Orgies, which I have seen and shall explain later. From all this it is evident that his satanic majesty is the invisible head of Obeah.

The visible agent, head and front of Obeah is the Obeah man or Obeah woman, more often and more characteristically, the Obeah man. Who and what is the Obeah man? In general the Obi man or woman is any man or woman who is supposed to have communication with some invisible agent through which he or she can exert preternatural power over animate and inanimate beings.

You have Obi men of all sorts, just as you have professional doctors and quack doctors. As Obeahism is so common among the people and is a form of religion, it comes natural for any individual to practise it as he would practise any religious rite. From this you can also easily understand how any rascal, who wants to gratify his revenge, avarice or lust, can work upon the superstitious, practise Obi and get a following as an Obi man. Hence Obi working is very common.

Here is an example: It is the case of an Obi woman living about four miles from my Alva mission, in an out-of-the-way place, almost inaccessible. She had the reputation of a regular Simon Magus in the black

arts, and people even of the better class, I was told, came from far and near to consult her. I have heard the natives speak in the highest admiration of her. They call her a French woman. This woman was not only an Obi woman but also a fortune teller; she had been practising a long time before I, by chance, heard of her. I had occasion to call upon her on some business; I found her doctoring a mule's foot, with a negro assisting her. At my approach she put down the mule's foot, and as she did so, I saw before me a tall, slightly brown, Grecian-featured woman of about thirty-five years. She had on an old dress, but as she stood and moved, she showed all the grace and bearing of a queen. She was educated and refined and spoke with such elegance and dramatic action that she might have been taken for one of the heroines of Shakespeare's plays. "The moors", she said, referring to the black man who drove one of her mule carts, "are so rough and careless that they injure my poor animals, and I am compelled to be their medical attendant." Besides other possessions, such as Cuban Railroad bonds, she owned mule carts and made money by hiring them out to carry produce to the wharf. She greeted me most cordially, and as she spoke, she placed an old dilapidated chair for me to sit on, and with all the composure of an aristocrat in the parlor of a Fifth Avenue hotel, seated herself in another. She was in the Obi business for the money that was in it. She had a girl being educated abroad. Her life had been, it seems, a tragic and curious one connected with an unhappy marriage.

But to come back to our typical Obi man. We have a descriptive definition of him in the following passage, taken from an article that appeared on Obeah in the February number of Chambers' Journal, 1902: "Trial for practising Obi is common in the criminal courts in the West Indies, and Obi enters largely into the trials for other offences. A celebrated judge has said, 'The Obi man or woman is one of the great guild or fraternity of crime'. Hardly a criminal trial occurs in the colony in which he is not implicated in one way or another. His influence over the country people is unbounded. He is the prophet, king and priest of the district. Under the style and title of a bush doctor he wanders from place to place, supplied with food by one, shelter by another, with money by a third, denied nought, from the mysterious terror with which

he is regarded and feared. Nothing is refused him from fear of the terrible retribution which might be the consequence of such a rash act.

There is something indescribably sinister about an orthodox Obeah man's appearance; he can always be picked out by anybody who has had much to do with negroes; dirty, ragged, unkempt, diseased, deformed, yet there is about him an air of cunning authority, his small, cruel, piercing eyes peer viciously on the witnesses arrayed against him in court, for all the world like those of a cornered rat. Black men may be seen to turn gray under the terror of his baleful gaze, and often it is only with the greatest difficulty that the incriminating evidence can be dragged out of them." Here is another description taken from the Rev. T. Banburn's booklet on Jamaica superstitions: "He is the agent incarnate of Satan, the Simon Magus of these good gospel days, the embodiment of all that is wicked, immoral and deceitful. You may easily at times distinguish him by his sinister looks and slouching gate. An Obeah man seldom looks you in the face. Generally he is a dirty-looking fellow with a sore foot. But some few are known to be decent in appearance and well clad. He never goes without a wallet or bag in which he carries his 'things.' He is a professional man that is as well paid as the lawyer or doctor, and sometimes better. It is a well known fact that in cases of law-suits the Obeah man is retained as well as the lawyer, and at times he not only works at home on the case but goes to the court with his client for the purpose of stopping the mouth of the prosecutor and his witnesses and of influencing the judge and jury." This is a very good description of the old-time Obi man.

The Obi man is, in the first place, a priest. He offers sacrifices, sometime it is a goat, but most commonly now, a fowl; the Obi man specifies the kind of fowl the person for whom he works Obi must bring him, he will specify, and tell him to bring him a white or black cock, hen, etc.

You will not be able to understand Obi-ism and account for the influence of the Obi man unless you consider Obi-ism as a religion, or a substitute for religion, and the Obi man as a priest. The old Egyptian magic was a religion and had a priesthood as distinctive as that of the Catholic Church. There was the divining priest, the priest of incantations, the

priest who recited formulas to remove spells and curses, and the exorcist who recited incantations to drive out ghosts and evil spirits. Obi-ism, as it appears to me, is nothing else but a species or relic of magic, and a corrupted form of the old Egyptian magic, having gone through the alembic of the African mind. Again, to understand Obi-ism and the influence of the Obi man you must take into consideration that there is a belief in the practice of Obi-ism, not clearly defined, but there all the same; that the Obi man, like the Egyptian priest in Egyptian magic, has the power of entering into communication with the invisible forces underlying the physical and spiritual world, and is in possession of secret, mysterious incantations and formularies, by which he can bring into play these said invisible forces. Again, in the practice of Obi-ism there is the belief in the power of amulets or charms, or, as they are called, "Obies", things upon which the Obi man has put a spell or charm. The putting a charm or the attaching a certain power to a thing is called by the people, "Making Obi." And these Obies or charms, applied according to the directions of the Obi man, have the power of bringing into action the above mentioned invisible powers. One of the priestly functions of the Obi man is to make these Obies, as the priest is called upon to bless sacramentals, beads, scapulars, etc. Later on I shall try to describe the manner of making these precious Obies.

A. J. EMERICK, S. J.

(*To be continued*).

NOTES FROM VIGAN.

PAOAG, ILOCOS NORTE, AUGUST 25, 1914.

DEAR FATHER EDITOR,

P. C.

On August 18, I left Vigan for Laoag, to do a little work among the high school students there, intending to return on the 22nd, but on the evening of the 21st, a severe baguio burst upon us, so that by the morning of the 22nd, the rivers had become so swollen as to be impassable. Rains fell heavily on the 22nd and 23rd, washing away some 50 feet of the entrance to Laoag bridge and making exit from Laoag by automobile truck impossible. Fortunately there was a truck on

the Vigan side of the river and by means of a bull cart I crossed over, mounted the truck and congratulated myself on my escape, but reaching the Badoc river I found it still swollen and violent and the "balseros" (raftsmen) refused to attempt it. As it was "almost" passable, I returned to this town, some fifteen miles nearer Laoag, hoping to leave early the next morning and cross the river. But my hopes were frustrated, it poured rain all night long. However, at 9 o'clock I left with the parish priest to try the river, only to find it ten times worse than on the preceding day. In the dry season there is not enough water for a good foot-bath, but now it resembles the Hudson in width and the Niagara in speed. No remedy but to return to Paoag. Here I spent all day yesterday, gazing out upon the falling rain. Today up to 11 A. M. we had occasional showers, but this evening I shall try the river again. To make the situation interesting, I must be in Manila next week to give a Children of Mary retreat. My notes etc. are in Vigan. The Manila boat is up north here just now, and will go down on Thursday or Friday, its stopping place is *on the other side* of the Badoc; so that if the rain keeps up, or rather keeps coming down, the Sisters in Manila will have to look for another director of retreat. Paoag, the town where I am stopping, was almost swept away in the May baguio last year. You have published a letter in the WOODSTOCK LETTERS, written from here, about the baguio. All the houses are in the same dilapidated condition in which the baguio left them. The parish priest is trying now to half-roof the Church. The Bishop has ordered the prayer 'Contra Tempestates' in the Mass, and I think its effect is being seen; although we have had several lengthy baguios with abundant rain, we have not been visited by any distructive baguio. This town, as nearly all the towns of Ilocos Norte, is strongly Aglipayan. There are some 15000 people, of whom only some 2000 are Catholics. In the adjoining town of Batac there are some 25000 people, and I heard that only one or two families are Catholics. Most here however are Aglipayan through fear, and if the pressure were removed, would gladly come back to the Catholic Church. Here too Aglipayanism is very strongly political. About a month ago one of Aglipay's strongest supporters—Padre Pio Romero,—died unrepentant. It was said that Aglipay himself was very

sick. We may soon see what his death may mean for the schism.

This year I have no classwork, Father Rector having left me free for little "excursions." The College is in a very prosperous condition, having reached the 400 mark. For the past three or four years it had been gradually losing about thirty boys a year; but this year with a leap it returned to its high water level. I notice too that the public schools are over crowded. Scholastically speaking, it would give you pleasure, to pass through Vigan any school morning to see the hundreds of bright-eyed boys and girls some of whom have tramped miles to get to school, and yet it all makes you sad, because these hundreds, the 400000 of bright intelligent children attending public schools in all parts of the Islands, are growing up pratically without religious instruction. In Laoag just in the vicinity of the convent are several improvised public school buildings, for the main building is altogether too small for the numbers. A whole army of children, and grown ups, pass the plaza daily for the school, and even the two days of torrential rain which I perforce witnessed in Laoag, couldn't dampen their ardor, and yet I think the vast majority were absent from Mass on Sunday. In Vigan, I am afraid, *almost* the same thing exists. I am much pleased with the Knights of the Sacred Heart and the Children of Mary of the Vigan High School. The congregations are more numerously attended than last year, and there is more fervor for Holy Communion, several of the Knights being even daily communicants. The dormitory too has been very successful, thanks to the Sacred Heart. We hired a second house, adjoining the first dormitory and both houses are comfortably filled. There are some sixty boys constantly, while some twenty others take dinner there. I am sorry however to see an increase too in the protestant dormitories. One reason some of the boys gave for going to the protestant dormitories, was because they have beds there. (The Filipino custom is to sleep on the floor). So if any reader of the WOODSTOCK LETTERS can send me about two hundred dollars, I'll supply this deficiency before next year. The Bishop has received one or two letters from America, and one of the German priests a letter from Germany, asking for facts about that "bible burning." Our "friends" have not been inactive in spreading reports. The humor of it all is, that the ministers themselves

here now deny that any bibles were burnt but only a few pamphlets.

Our catechism classes opened in July with very excellent numbers. Here, although from a numerical standpoint there should be cause of joy, nearly 3000 children being the Sunday aggregate, we find cause of grief; the boys who attend are all little boys, and you see few over ten years of age. By the time they get to third or fourth grade public school they have ceased to attend catechism.

Really for me the outlook for our holy religion in the Islands is *very sad.* Still we have some little comfort. Six young men were ordained after Easter and these are now actively and successfully working in as many different parishes. Some five or six will also be ordained next year. But these young priests are in number not sufficient.

Sinait, August 26—At last I can say as Cæsar said when he was about to cross the Rubicon. 'Alea est jacta'. I left Paoag at 2.30 and reached (with plenty of rain on the way) the Badoc river at 4.30. People said I couldn't pass, and although I had come like the brave Lochinvar "to swim the broad river where ford there was none", I changed my mind when I reached the banks. The river had fallen somewhat but was still violent and wide. But I had remembered St. Christopher on my way down, and, surely providentially, when I reached the bank I saw the balsa (raft made of Bamboo) on a small island in mid stream, and a number of men with it. It had crossed the rapid current, and I could reach it from my side. An American had reached the other side of the river that afternoon, enroute to Laoag to see two sick children. The balseros at first refused to attempt the stream, but urged by the importance of the occasion, they sought seven companions and the ten men succeeded in getting the balsa across. When I saw the efforts of the ten men in getting the balsa back, I understood why three refused to attempt the passage. Thank God, I had at last crossed the Badoc. But my troubles were not over. Just as I landed a terrific down-pour of rain assailed us, through which I had to walk some two miles to the next parish priest's house. I intended to get his quilez and come on to this town. But the rain came down in torrents, and I had to stay all night. This morning I left at six o'clock on a quilez drawn by a cow and, amid another torrential rain accompanied by

wind, I reached this town at 8 o'clock. This time as I was in a closed quilez I did not get wet. I said Mass, intending to push on to the next town at once.

It is now 12 o'clock, and I'm still here for neither ox nor horse is available. There are still two rivers to pass before I reach Vigan, some twenty five miles away.

Manila, September 2—The headlines of this paper will show you that I've crossed not only the Rubicon, but all the Rubicons, I had to meet. I left Sinait on the 26th, about 1.30, P. M. in a bull cart, and at 3 P. M. reached Cabugao, here I changed the bull cart for a quilez and horse, and reached Lapog about 6 P. M. where I spent the night. Two other very bad rivers separated me from the next town, so at 9 o'clock the next morning I started in another bull cart, to try them. The first one I crossed by a bridge, the distant side of which I had great difficulty in descending; the bridge was high and the "ladder" a plank with blocks nailed into it. The river had eaten in between bridge and road, and the bridge was therefore useless as far as the bull cart was concerned. With the help of several men, pushing or holding it against the stream, the cart forded the river. The next river, two miles distant, had fallen somewhat, and though it was still violent we passed it with some difficulty. About 11.30 A. M. we reached Magsingal. Here I found the old parish priest almost starved out, yet he prepared a good dinner and at 1 P. M., I started for Vigan, still about twelve miles distant.

There was no difficulty till I reached Vigan itself, but here in the sandy extent between Bantay and Vigan another wide river had formed. The men refused to take the quilez on a large "balsa," as the river was to rapid, but I succeeded in getting across on a small raft and reached the house about 2.30 P. M., having spent ten days in making a trip which usually requires but three hours.

Practical resolution as the result of my trip: "Never leave Vigan during the months of July, August or September."

When I reached home I was surprised to find my room occupied, and the house-boys whispered. "An American priest!" I soon learned that the American Augustinian, Father McElain, who had opened a dormitory in Manila, had come up to Vigan to buy chairs; he intended to spend a day. He was three

days making the journey, by train and automobile. In some places the chauffeurs had to get the help of carabaos to move the auto, and when Father did reach Vigan, he was eight days in my room, and had no prospects of getting back to Manila. I said before that the boat for Manila was north, and its stopping place some miles north of Vigan. As I also wanted to go to Manila, there was nothing to do but start at once for that landing place. So the next day, Friday, we set out, and just as we reached the "improvised" river at Vigan and had taken our places on the raft, a terrific downpour of rain began, which thoroughly soaked us. However we finally got across, and had no more difficulty until we reached the bridge mentioned, above where there had been a ladder. This time the people refused to help us and I afterwards suspected it was because they saw that my companion was a "fraile" for there is not a good spirit in some parts towards the friars. The quilez could not cross the river. We could not turn back, for we had just crossed the other river with difficulty. There was an arm to the bridge, an inclined wall, intended to break the force of the water. I recalled the athletic propensities of my youthful days, and up this inclination, cat-like I crawled until I reached the road-bed of the bridge. Here I found the old "ladder," I let it down for my companion, and he with great difficulty mounted it. Lapog was about three miles away and as we couldn't get a cart near the bridge, I told the Father to watch the valises while I walked into Lapog to get a quilez or bull cart. Getting the quilez of the parish priest, I returned for my companion, and continuing our journey and passing through Lapog, we reached Cabugao at 7.30 P. M., in another downpour of rain. Here we were to stay until the boat would come. Entering the convento, I opened my valise to get a change of clothing, only to find everything within, books, papers, clothes, all thoroughly soaked. The balsa had sunk somewhat in the Vigan river and the water had entered my valise. Saturday morning and no word of the boat! Cabugao is one of my visiting towns. Though it was Saturday, the children had school industrial work. The principal was a friend of mine, and I went out and proposed that he would let the children out a little earlier. This he consented to do, dismissing them at 10 instead of 12 A. M. The youngsters came in first, (the school and church

being adjacent to each other, according to old Spanish style) and after they had sung a hymn I dismissed them, giving each a sacred picture. Then the older boys and girls came in, and we reorganized the Children of Mary and Knights of the Sacred Heart. The girls practised some English hymns, and I urged all to go to Confession. In the afternoon and next morning I heard confessions and on Sunday we had about seventy Communions, the girls singing during the Mass. Here is seen the effect of the little sodality I have in Vigan for the high-school girls. The two principal girl teachers in this Cabugao school were in Vigan last year, and were active members of the sodality; their interest made my unexpected stay at Cabugao a spiritual success. I have seen the same beneficial results from Father Finegan's sodality in Manila. The young ladies return to their towns ready, anxious to be efficient helpers of the parish priest, but unfortunately the priest too often is either incapable of this kind of work, or perhaps too lazy. I was in a certain town once and formed the knights among the school boys. The teachers being former Vigan Knights also came, and the parish priest promised to have a meeting once a week. About two months later, I returned to the town, called the boys, and urged them to more fidelity in meetings. "Yes Father," said one of them, (one of the teachers,) "but ask the priest to let us meet some where else beside *in the stable.*" Do you wonder the congregations are a failure? If these priests only knew how, and wished to work, they could do much. In nearly all towns, the schools are just beside the church, and on different days, the priest could get boys or girls for a little meeting or Catechism but they have not been trained for such work.

The boat was announced for 9 A. M. Sunday. We took the Father's quilez to Salomague, three miles distant, the point of embarkation. The boat had not yet arrived. Here I found about thirty little ragged or almost naked children, and soon gathered them around me by means of little pictures of saints, which I try generally to have with me. Soon we were all singing the Vigan Catechism hymn in Ilocano and had question and answer in catechism, and so I entertained myself and delighted them until the arrival of the boat. The boat finally left

at 1 P. M. A small boat, a nasty rough sea, continual and heavy showers, and a relentless seasickness tell the story of our two days' trip to Manila which we reached at 2 P. M. yesterday. Here the bad weather continues. Heavy rain all day, the streets are flooded and yesterday the police made several rafts to get the children home from the schools. Three little fellows were trying to pilot one of these rafts across a rapidly flowing "river" in their street, when the raft overturned, and one of the little fellows was drowned.

My retreat was to have begun on the 4th, but as the rain promises to continue, I am sure Mother Superior will postpone it. The house and the whole city is without electric light, the machine rooms of the Electric Company are flooded with water.

If you have any idea of paying us a visit, don't come during July, August or September.

I didn't intend to jot down so many notes when I began, but "watchful waiting" gave me the time.

JOHN J. THOMPKINS S. J.

BOOKS OF INTEREST TO OURS.

William Pardow Of The Company Of Jesus. By Justine Ward. Longmans, New York. Price $1.50.

When you close Justine Ward's book you feel that through its pages you have been given a chance to know a man. What more can be said of its value as a biography? Events, dramatic and historic, casting their shadows over the span of any life may hold your attention, but when the last line is read, it is with mingled feelings of disappointment and chagrin, for the soul that was their pivot is no nearer to you than when you opened the first page of the life-story. No reader of Father Pardow's life will experience such feelings. For Justine Ward has gone right to the heart of her subject. True, there is little of the unusual and nothing of the sensational, starting from these pages. But it is a vividly portrayed picture of a life-battle, with steady courage and calm persistence, characterizing every flank-movement in the onward march towards the Citadel that is taken only by the strong.

This book lays no claim to being a biography in the ordinary acceptation of the term. For that reason it is not an ordinary book at all. It throws open the inner door of character and lets us into the secret motive-power that governed an exceptionally active life; principle followed unswervingly in spite of difficulty and discouragement. And we see a great character in the making.

From his school days in old New York of the fifties, when his young mind first grasped the truth that character cannot be built from without, but must be hewn from within, till the winter day in 1909, when with his crucifix before him, and his beads in his hands, he said: "This is the final call. My work is done and I am glad of it," Father Pardow was a man of principle. That is the story Justine Ward has told. Hard work, with prayer unceasing, neglecting no human means in the King's service, but vivifying all with supernatural motives, that is the lesson of the Life of Father Pardow. Justine Ward has taught it interestingly and well.

The Straight Path. Rev. M. J. Phelan, S. J. Longmans, New York-London. Price 80 cents.

In the first part of "The Straight Path", Father Phelan treats of the four marks of the Church, while the last fifty pages deal with the Pope, the infallibility and the spiritual power of the Apostolic See. From the first page which introduces us to an anxious inquirer listening to the booming and clanging of the different church bells in an English

city on Sunday morning,—(the jarring sound symbolizing the clashing doctrines and warring creeds preached from the pulpits within)—till the last line is finished, we are charmed with a vivid strong style, and moved by the author's faultless logic.

"The Straight Path" is not a controversial work, but a simple straightforward exposition of some salient points of Catholic doctrine. Nothing is taken for granted; credulity, passion, prejudice are never once appealed to, but the author leads us along the straight path with reason and the Bible as our only guides. And "The Straight Path" leads the reader to Rome, by methods as direct and convincing as the steps of a mathematical demonstration.

Father Phelan is at once the calm reasoner and the careful writer and there are many passages in the work where the ring of the orator's voice is all but audible. The Catholic reader will lay aside this book with a sense of knowledge enlarged and faith strengthened, while for the non-Catholic "The Straight Path" will throw light on many phases of Catholic belief, hitherto obscure or entirely unknown. We cannot commend this short, incisive and thorough treatment of very vital Catholic doctrines too earnestly to all of Ours who are familiar with the English tongue.

From Fetters To Freedom. Rev. Robert Kane, S. J. Longmans, New York. Price $1.50.

In this volume Father Kane has gathered twenty-two sermons delivered by him on special occasions, recounting the trials and triumphs of Irish faith. All are broadly illustrative of the passing of Catholic Ireland from the shackles of civil, social and religious serfdom to the liberty that is hers to-day.

It is difficult to select any one gem from this literary crown and bestow upon it a special meed of praise. Indeed, all the sermons are so striking for the beauty and truth that is in them that the reader is at a loss to select a favorite. Pathos and deep religious joy, sterling faith and splendid courage that have characterized the nation of saints and scholars in the night of darkness and the day of stress, blend in one great master-chord, sounding its solemn tone from the first line to the last of this very interesting book.

Father Kane has all the force of the sacred orator behind his every word, and as line after line passes before us, we can all but hear the ringing voice and see the cassocked form in the pulpit. His style too, has a great deal of poetry in it, showing itself in wealth of imagery that reaches a luxuriant growth. If a critic were keen to pick a flaw in style, it would be this: the flower of imagery tends at times to hide the thought that lies within. Now and then the author's pen carries him along through a

sentence that becomes unwieldy from its excessive length, and while gaining in accumulation of thought, there is a loss of power in expression. On pages 135 and 136 we have a case in point.

The volume is dedicated to those who dwell amid the "smiles and tears of Erin's sky, and to those who from afar turn back at times to revisit, at least, in dream, the revered and beloved home of their forefathers and their faith."

An Eight Days' Retreat For Religious. By Henry A. Gabriel, S. J. B. Herder, 17 S. Broadway, St. Louis, Mo. Net $1.50.

Owing to a variety of circumstances it not seldom happens that a religious is unable to make the yearly retreat, under a competent and zealous director, with the rest of the community. In the majority of such cases the only alternative is to make the retreat by oneself, as best one may under the guidance of divine grace and with the help of some standard commentary on the Spiritual Exercises of St. Ignatius.

But as a rule these commentaries are found to be hardly adapted to this object. They are intended rather for the use of directors of retreats, to assist them in bringing out the true meaning, the sound principles, the logical cogency and the lofty inspiration of the little treatise left us by St. Ignatius Loyola.

"An Eight Days' Retreat For Religious" has been written expressly for the benefit of such members of religious institutes as desire, either from choice or from necessity, to make the spiritual exercises apart from the community. It presents the fruit of long years of careful study and diligent practice. It aims to supply a religious with all the meditations and conferences that are usually proposed by the most experienced and successful directors, and, while suggesting every little aid to a good retreat, it incidentally reviews the whole domain of Catholic asceticism.

Besides to subjects of religious institutes, this book may prove welcome also to members of the secular clergy, who wish to spend a few days in spiritual rest from the strenuous labors of the ministry.

Lastly, educated laymen that are desirous, as far as their state permits, to follow the counsels of perfection, will find in this book an abundance of solid instruction and fervent exhortation, which, if duly assimilated by humble and devout reflection, cannot fail to render their lives more serene, more useful and more meritorious.

Phonetic Method to Hear the Confessions of the Slavic Peoples and Others in Hospitals. Rev. F. Bimanski, S. J. Chicago, St. Ignatius' College.

This is a small but very useful leaflet written in different European languages and published by Father Bimanski.

Its object is to help our American priests in hearing the confessions of people of different European nationalities. It presupposes but a very superficial knowledge of the language in which the confessions are heard. The questions and answers are on many different topics, but they are all very helpful to the confessor. They are brief and clear. The commandments of God and the precepts of the Church are dealt with specially.

The Dream of Scipio: From Cicero's "De Re Publica." With Introduction, Notes and English Translation by James A. Kleist, S. J. New York. Schwartz, Kirwin & Fauss. Price 50 cents.

"By providing a practical illustration of Latin style, this small book aims primarily to help the freshman" How? Well, there are footnotes referring to rules, to examples of sentence structure and to idioms which occur in the author's simple but practical earlier work, "Aids to Latin Prose Composition," in conjunction with which, this book is especially useful. The second aid to the floundering freshman is the English version facing the Latin text. The introduction, too, is enlightening and the notes, though a little crowded, are helpful. The aim of the work, a series of object lessons in contrasts of style, is admirable and effective, especially if the suggestion in the preface is carried out of making independent re-versions into Latin and of using the "deadly parallel." The teacher and the class are advised to comment freely together on Father Kleist's translation, for even indifferent students awake to differences when the Latin and the English perpetually challenge each other and them. The translation is careful, often neat, not seldom happy. Father Kleist's way of coordinating the dependent clauses of Latin periods is very judicious.—*A. P. M. in "America."*

Shall I Be A Priest? By Rev. William Doyle, S. J. Dublin. Office of "Irish Messenger", 5 Great Denmark St.

In a former number of the WOODSTOCK LETTERS we reviewed Father Doyle's excellent pamphlet on "Vocation." The present little pamphlet, no longer than the preceding, and no less excellent, treats the same subject, but from one point of view only, that of vocation to the priesthood. The treatment of the question is exact, full, lively and most interesting. Any young man or boy will read it with pleasure. After a few chapters on the dignity and power of the priesthood, the author deals with the important question, "What is necessary to be a Priest?" and "The Devil's Traps," such as exaggerating the responsibilities of the priesthood, its dangers, want of ability, not holy enough. These points are very well handled. At the end there is a very wise word to parents. Copies of this most helpful pamphlet should be in every boys' library.

Memoirs of the Asiatic Society of Bengal. Vol. 3, No. 9.
Jesuit Letters and Allied Papers on Mongor, Tibet, Bengal and Burma. Edited by Rev. H. Hosten, S. J.
Part I. Mongolicæ Legationis Commentarius, or The First Jesuit Mission to Akbar. By Father Anthony Monserrate, S. J. (Latin Text.)
Calcutta. Printed at the Baptist Mission Press and published by the Asiatic Society. 1 Park Street., 1914. Price Rs. 4, or 5s 4d.
Father Jerome Xavier's Lives of the Apostles. Rev. H. Hosten, S. J.

Volume 3 of the Memoirs of the Asiatic Society contains Monserrate's account of the first Jesuit Mission to the Emperor Akbar under Blessed Rudolf Aquaviva (1580-1581). Father Hosten in his introduction gives a translation of the preface of the notes that were sent by Monserrate to the Jesuit General, Claude Aquaviva, with comments on the same. Then he takes up the manuscript and makes a very scholarly review of it. The Latin manuscript is edited with nearly all the abbreviations removed, the editor paragraphing it while keeping the old-fashioned punctuation and spelling. Very clear marginal directions make it a workable text for the historian. The book closes with Monserrate's index and three appendices.

In an eighty page pamphlet from the Journal and Proceedings of the Asiatic Society of Bengal, Father Hosten gives an account of the Serampur manuscript. Appendix B is a reprint of the Persian text, while Appendix A is a translation of the preface to the Lives of the Apostles by Beveridge. There is a Hindostani translation of this work of Father Xavier to which Father Hosten calls attention.

OBITUARY

Father Martin Port.

After a long life of indefatigable zeal and strenuous work in the vineyard of the Lord, there passed away at Florissant, on October 9, 1914, Father Martin Port. He was born in Graben, Bavarian Suabia, June 8, 1832. The Benedictines of Augsburg, who enjoyed a well deserved reputation for thorough scholarship and pedagogical training, were his first masters in the classical studies. It was under their experienced guidance that Father Port laid the foundation of that intimate knowledge of Latin and Greek grammar and literature which filled him with a never waning relish for the study of the ancient masterpieces and made him so effective and enthusiastic a teacher. Even when far advanced in years he would still enjoy letters written to him by friends in the idiom of Demosthenes. Habits of study, implanted in his early years, characterized him throughout life, in spite of his numerous and distracting occupations. The desire to learn, not merely from books, but through actual contact with men and different nations, led him to spend his vacations in extended journeys on foot. Thus he traversed southern and northern Germany, the eastern part of France, as far as Paris, and northern and central Italy. Almost everything he read or saw, he retained in his splendid memory, a fact which greatly enhanced the charm and interest of his conversation. On the successful completion of his classical course, the famous University of Munich opened its gates to the young aspirant to the priesthood. Dœllinger, then at the height of his fame, was the greatest luminary of the theological faculty and still passed as a pillar of the church.

The young student of divinity was deeply impressed by the genius of the master, and in later years often dropped into most interesting reminiscences concerning him. Lord Acton was a fellow student of his in the class of Dœllinger. In the year 1855, Father Port was ordained priest by Cardinal Reisach, later President of the Vatican Council. As there was a superabundance of priests in his native diocese of Augsburg, he accepted the position of private tutor to a young nobleman and accompanied the latter to the University of Munich, and he himself again attended the lectures of Dœllinger. Subsequently, he became assistant priest at St. Maximilian's Church, Augsburg. The years following the revolution of 1848 were a period of reconstruction and religious revival in Germany. Governments recognized

the beneficent influence of religion in calming the minds of the people whose passions had been deeply aroused and so they called to their aid the very religious whom they were to expel again after they had done their work. The Jesuits were employed to give missions throughout Germany. One of the most powerful preachers was Father Roh, who came to Augsburg where he may have sown the seeds of vocation in the soul of the young chaplain at St. Maximilian's. The latter entered the Society of Jesus in 1858. The southern novitiate of the German Province was then at Gorheim, picturesquely situated in the lovely valley of the Danube near Sigmaringen, the home of St. Fidelis, the first Martyr of the Propaganda. There the novice priest soon met the saintly Father Viscardini, who, together with the novices, whose master he was, found a refuge in Gorheim after the expulsion of the Italian Jesuits from upper Italy. Father Viscardini was the novice master of the distinguished Cardinal Odescalchi, who had ordained Joachim Pecci (Leo XIII) priest, and who entered the Society in 1838 and died in 1841 in the odor of sanctity. It was interesting to hear Father Port speak about the quaint and simple ways of the holy man who took charge of the German as well as of the Italian novices. The language used in instructions and private conversation was Latin, although the Italians learned German and the Germans Italian. The incessant demand for missions compelled the Superiors to send Father Port on frequent apostolic trips during the second year of his novitiate. This sort of work was most congenial to his active and fervent nature and remained his favorite activity throughout life. The untold blessings he conferred on the most varied classes of people here in America and in Europe, may be gathered from the reverence and high esteem in which he was held by priests and bishops, and from the wide popularity he acquired among laymen and religious, of whom some called on him year after year to conduct their annual retreat. Alban Stolz and Archbishop Zardetti often sought his counsel. Father Port gave 366 missions in all, of which 120 were preached in Europe and 246 in America.

Prior to his arrival on this continent, Father Port taught for a number of years in Feldkirch, where the Society had opened the College of Stella Matutina in 1856. Men who later exerted a most salutary influence on the development of Catholic action in Germany and Austria, passed under his training. Teaching interchanged with private study, and the work of the ministry engaged him until a new field of fruitful labor opened up to him in America. He came to Buffalo in 1876, and was Rector of Canisius' College in that city, from 1877 to 1883. Most of the following years of his life he spent at Prairie du Chien, either as prefect of studies

and professor, or as missionary, and later as spiritual father of our philosophers and of the community. The teaching scholastics and prefects always found a sympathetic and experienced friend in him, and greatly appreciated his kindly and practical interest in their work. His spiritual direction was marked by a vigorous push towards the acquisition of solid and interior virtues. Personally, he was a man of prayer and sincere humility. A writer in the Campion characterizes him well in the following words: "The early associations of a refined and highly intellectual life, which Father Port enjoyed, left their impress on him in a marked degree. His scholarly manner had a touch of courtly urbanity about it which lent additional dignity to age and endeared him to all who knew him. But to the academic air of a bookman and the polished manners of a man of the world he joined, in a rather unexpected way, the fiery zeal of a saint hungering for souls." Physically he was of rather slight build and stature; but the firm decision of his movements, especially in walking, suggested indomitable energy toned down to a nice correspondence with the demand of unfailing courtesy. When Father Port felt that his end was coming, he was in accordance with his wish sent to Florissant, that he might prepare for death in the peaceful and fervent atmosphere of the novitiate, and that his remains might repose near one whom he greatly admired and esteemed, as he also resembled, Father F. X. Weninger. An acute cancer of the stomach carried him off rather suddenly. His memory is in benediction with innumerable souls that were sustained by his zeal, prudence and encouragement. R. I. P.

Emile Cote, Novice.

On Monday, November 16th, the funeral service of Brother Emile Côté, who died on Thursday, the 12th, at 11.50 P. M., was celebrated at the novitiate of Sault-au-Récollet, Montreal, Canada. All the novices, numbering about forty, with as many friends and relatives of the deceased from Quebec, said that they felt more inclined to pray to him than to pray for him. Even in their bereavement his family felt a certain feeling of joy and gratitude to God.

Born at Quebec, January 26, 1896, Emile was the eldest son of Mr. Achilles Côté, director of the Quebec Syndicate. After pursuing his classical course up to versification, that is, fourth year high school inclusively, he decided to change and to work for a diploma in the commercial course. Afterwards he entered the service of a large

commercial company at Quebec. Then a great change took place in him; he surrendered himself entirely to the action of divine grace. His wages were considerable, and yet he never had a cent in his pocket; he had to ask his family for the money needed for clothes. When asked where his salary went, he invariably replied: "I put it in the bank." They surprised him one day when he was begging from door to door; it was for two poor students at the seminary. Then everyone understood that he had meant God's bank. Since his death it has been discovered that he was one of the most active members of the St. Vincent de Paul Society, and even one of the founders, and a most assiduous member of the "Night Adoration" in St. John the Baptist's parish.

This life of devotedness and prayer, enough to discourage many another, did not suffice for Emile's heart; he wished to do more, and with this in view, made the Spiritual Exercises of St. Ignatius at Manresa House, December, 1913. There he saw that God called him to enter the Society of Jesus. But to do that he must necessarily resume his classical course and make, at least, Belles-Lettres (Freshman), and the school year was well under way. But that could not stop him. He received private tutoring until February and went to the seminary for the second term. At the end of the year he was among the best in the class; but in the interval, to console himself for not being able to enter religion immediately, this naturally lively and pleasure-loving young man gave up all and undertook to lead in the world unknown to all, the life of a most mortified religious. His whole life consisted in praying to God and suffering for Him.

From a frequent communicant, he became a daily partaker of the Bread of Life, and often at the cost of great sacrifices. At their country house at Ile d'Orléans, it was impossible for him to receive our Lord, but crossing over to Quebec by boat at 6 A. M., he received holy communion in town. He then went his way to their city residence, which, at this time of the year, was closed, and after partaking of some dry crusts and a little water, he went to class. When asked where he went after mass, he answered: "To such and such a place." True he went there, but he ate nothing. One day when the whole family went on an excursion, Emile, being unable to communicate in time to go, and preferring our Lord to any outing, went to communion, as usual, to Quebec, and hence, did not go on the picnic. Even with regard to his own family he had taken the resolution to ask for nothing; if in need of clothing or food, he waited until it was offered to him. As for little dainties he never took any unless obliged. This may not seem much, but whoever thinks so, let him try it, even if it be only for a few days!

What will-power and constant attention such a trial demands, as do all those other traits we have cited!

From the first days of his entrance into religion, September 7, 1914, Brother Côté asked permission to sleep on the floor or, at least, with very little bedding. He was much surprised when forbidden to continue what he had been practising for nearly a year at home. During the long retreat he had to see the doctor for intestinal trouble. Wednesday, November 4, as he was no better, the Reverend Father Master told him to return again and consult the doctor, unless he didn't feel well enough to go. But during the trip he was so sick that the doctor reproached him for his imprudence, counselling him to remain at the Immaculate Conception College near at hand and to take to his bed. On the 6th he was taken to the Hotel-Dieu (Hospital), where two doctors could not check the disease. Then as the condition of the novice kept growing worse, they decided, on the 11th, to attempt an operation. On account of the patient's weakness it was postponed till the next morning. The operation was performed and traces of intestinal tuberculosis were found, due to bodily strain.

As soon as he regained consciousness, Brother Emile began to praise the goodness of God, in spite of the torture caused by a six-inch wound. Then making a sign to his Father Master to come near, he said: "Father I suffer and I am glad to suffer!" The Father said, "Offer it for sinners." And he replied ardently, "Yes, yes!" Then he consoled his father, Mr. Côté, who, seeing death approach, could not restrain his tears. From the outset of his sickness the novice showed a great resignation, wishing nothing but God's will. On the 12th, he repeated with great calmness: "I shall die to-day." Towards 10.30 that night he obtained the favor of pronouncing his vows of religion, and, immediately after, he said, "I am a Jesuit now; I die happy." He passed away piously at 11.50, leaving all those who had assisted, and even his father, much consoled by so beautiful a death. R. I. P.—*Extract from the "Devoir."*

Father Francis X. Foss.

Father Francis X. Foss died at St. Vincent's Hospital, Toledo, Ohio, on Thursday evening, November 19, 1914.

Born in Cincinnati, March 26, 1879, he was educated at St. Xavier College, in the same city, and, in September, 1897, entered the novitiate at Florissant, Mo. After finishing the usual studies of the Society he was ordained to the priesthood in St. Louis, on June 27, 1912. At the time of

his death he was procurator and minister of St. John's University, Toledo.

At the request of his aged mother, permission was granted to take the body to Cincinnati for interment. The funeral was held from St. Francis Xavier Church, Rev. Albert Fox, S. J., a classmate, officiating. The remains were laid to rest in the Jesuit lot in St. Joseph's cemetery, Pine Hill, in presence of his numerous friends and relatives.

Six years ago the physicians informed Father Foss that he was suffering from leucemia, and that, while by the application of the X-rays life might be prolonged for some years, the limit usually being four years, there was no cure. Father Foss exceeded the limit by two years.

Last October, having received a picture and relic of Sister Therese de Lisieux, the "Little Flower," from one of his Jesuit brothers, he asked the community to make a novena with him in honor of the Servant of God, to obtain not a restoration to health, but that the X-ray treatment might continue effective for some years more. But such was not the will of God, to which Father Foss was most perfectly resigned in the matter of his approaching death, speaking of it with a calmness and indifference that were simply astounding. Yet he considerately concealed the matter from his aged and saintly mother, knowing what a blow it would be to her whose life had been one series of crosses heroically borne with saintly patience. until it was revealed to her in the hospital a few days before his holy death, at which she had the happiness of being present.

On November 1, he took to his bed suffering from what was, after a few days, discovered to be typhoid fever. The attack was not of a very malignant type, yet, it so weakened his system, that, in consequence, the old disease became uncontrollable, and, on the eve of our Lady's Presentation, to whom he was always most tenderly devout, fortified with the sacraments of the dying, and retaining consciousness to the last, Father Foss calmly and peacefully surrendered his beautiful soul into the hands of his Creator.

Father Foss was a most amiable character. He had a kind look and gentle word for everybody. His bearing was remarkably dignified, his countenance noble and always in repose. A calm and peaceful serenity was his habitual mood. He was perfectly humble and possessed a more than ordinary knowledge of the ways of God in whose providence he trusted with a childlike confidence.

Father Charles Imbs, S. J., who attended Father Foss during his last illness and assisted him at his death, writes: Death had no fears for him; fully two weeks before the end came he expressed his conviction that he would never return to the college; never did he utter a word significant of anxiety or unwillingness to die. When told that a novena had been begun to our Lady of Lourdes for his recovery, he replied, "say rather for a happy death."

His mind was constantly occupied with God and prayers were continually on his lips. In his wanderings and when only semi-conscious, he would inquire when he would be permitted to offer the holy sacrifice. When told of his inability to do so, his mind would become active, he would rehearse the Gloria, Credo and other prayers of the mass, and ask for his cassock and the other sacred vestments. His hands were frequently extended and his fingers closed after the manner of the priest at the altar. When Extreme Unction was administered, he himself answered the prayers with remarkable calmness and fervor, remarking when the prayers were finished, "now my life's work is done, there remains but one thing for me to do before meeting my God, and that is to make a total oblation of myself to God." He should have said, once more, or for a last time, for he had made the oblation many times during the last six years of his life, and hence the calm and readiness with which he met death.

While the prayers for the dying were being recited, his attending physician, though not a Catholic, sank on his knees and so remained until the saintly priest expired. Then looking upon the placid features, he said to those standing around the bed: "I shall never forget that innocent face, when I return to my office and see the stream of patients as they come and go, I will miss one, who in nobility of character surpassed them all."

In the Catholic Telegraph of Cincinnati the following tribute is paid to the memory of Father Foss:

Father Foss will be deeply mourned by all who knew him. By nature, he was essentially a man of fine fibre. Distinguished alike for his unfailing courtesy and affability to all, and that keen sensibility and penetration that make for a considerateness equally broad and balanced, he was possessed as well of an unobtrusive strength of character, and a resourcefulness and tact that dealt effectively and reassuringly with the various perplexities of men and events he chanced to meet. Grace had built upon nature, and built well.

His, too, was an unbroken calm of soul, a radiant peace and an unwavering trust in God for every issue. He viewed the coming of death with the same serenity he had faced the successive complications of life. God and heaven were the goal, then as always. Deeply religious, even in his boyhood days, his piety was ever of the attractive type. Souls were better and braver, too, merely for having known him. He could stoop to the level of others and raise them to his own, or near it. Ideals, as he painted them, though lofty, seemed always so easy of attainment, so plainly possible of God's grace and a little good will. Everywhere and in everything he won his way straight to the

hearts of men for the sake and service of the God he loved so well. For in him were united, to a marked degree, those qualities of soul Christ meant His priests to have in large and larger measure. R. I. P.

Brother Gallus Patik.

With the death of Brother Gallus Patik at the novitiate, Florissant, November 30, 1914, the last link that bound the Missouri Province of to-day to the period of its history antedating 1850 was broken forever. He was the senior member of the province, both in years of life and in his years as a Jesuit. How far back we are led by the story of his career may be gathered from the fact that when he first came to Missouri, six-five years ago, the seven priests who, as novices, had helped to lay the foundations of the province in 1823, were still living, in the full vigor of manhood and the strenuous exercise of their zealous labors.

Brother Patik was born October 7, 1826, in the Margraviate of Moravia, an Austrian crown-land that nestles between Bohemia on the west and Galicia on the east, on the northern frontier of the dominions of Francis Joseph. From Cracow to the Moravian boundary is a matter of only some fifty miles, so that to-day the simple peasant-folk of Moravia may hear perhaps the distant rumblings of the terrible conflict of arms that rages around Poland's ancient capital. At the age of twenty, Gallus Patik began his life as a Jesuit lay-brother in the novitiate of the Austrian-Hungarian Province at Gratz in Styria. Almost within a month of the end of his noviceship the Revolution of 1848 broke out and spread like wild-fire over Europe. February 23, Louis Philippe abdicated in Paris. Some days later the news had reached Vienna and caused an insurrection. Gratz, about ninety miles from Vienna, was caught up on the instant in the revolutionary whirl and an attack was made on the Jesuit novitiate. Young Patik, in great perturbation ran to the Father Rector to apprise him of the danger. To comfort him the rector told him to go to the chapel and say the litany of the Sacred Heart. Soon the mob, several hundred strong, armed with swords and muskets, forced an entrance into the house, and the community thereupon withdrew to the church, where they gathered close to the communion rail. Then the revolutionists poured through the house ransacking the rooms for money and eating the community dinner which was preparing in the kitchen. Finally, as a finishing touch to the adventure, they filed in procession through the church, without, however, doing any bodily harm to the assembled Jesuits. But the incident was not to pass off without fatality.

In the church at the time was a recently arrived refugee from Switzerland, Father George Staudinger, Rector of the Jesuit College of Friburg and Master of novices of the province of upper Germany. The ordeal proved too much for him and he sank to the ground in a fit of apoplexy. He died the following day, March 15, attended in his last moments by Brother Patik.

The unwelcome visitors had no sooner left the premises than the Father Rector despatched the younger members of the community, or most of them, to their families. The evening following the attack of March 14, the mayor of the town detailed a guard of a hundred citizens to protect the novitiate property. All that night the dispenser and his assistant, Brother Patik, were on their feet, busily engaged in entertaining the guard in the community refectory. Soon an order was issued requiring the Jesuits to leave Gratz within two weeks. Thereupon, they withdrew to Linz, only to be expelled after a few weeks, from that place also. At this juncture, Brother Patik's name appeared in the public prints in the list of those liable to military service. As he had no thought of interrupting his career as a religious, if it could be helped, he determined, as the best step under the circumstances, to make his way back in disguise to his native Moravia.

In Moravia he found shelter in a Benedictine monastery. The Abbot of the monastery was kindness inself. At his suggestion, Brother Patik took the precautionary measure of living under an assumed name. For the first three months he kept strictly to his room, meals being brought to him regularly. Then, as the danger of detection grew more remote, he was allowed to show himself to the community and was eventually appointed refectorian of the monastery. He had lived for thirteen months in this place of sanctuary when a summons for him to report for army service appeared again in the papers. This time the Austrian Provincial, with whom he seems to have been in communication all along, wrote to him, advising him to give himself up to the military authorities and assuring him that if God really called him to the Society, some way out of the difficulty would present itself.

Brother Patik acted at once on the advice. To the officer before whom he presented himself he boldly declared himself a Jesuit. "But the Jesuits are expelled", said the astonished officer. "Only for the time being", retorted Patik: "after a while they'll come back again." "Nonsense", returned the officer. But the Brother insisted that his view of the situation was the correct one. Then, strange to say, the officer relented and assured him that if he could produce written evidence that he had never been dismissed from his Order, he would be released at once from all obligation of military service. Brother Patik was soon able to

produce the evidence asked for in the shape of a letter from his Provincial, and thus, by a most unexpected issue he obtained his freedom.

Through the benevolent Benedictine abbot Brother Patik was now made acquainted with an important bit of news. Father John Anthony Elet, the Vice-provincial of Missouri, had applied to the Austrian Provincial for a number of brothers. Brother Patik at once offered his services for America. His offer was accepted and to America he came in the fall of 1849. Thenceforth, until the day of his death, although his name appeared year by year in the catalogue of the Austrian-Hungarian Province, he lived and labored in various houses of the Province of Missouri.

His earliest years in the province were spent in houses that have long since passed out of Jesuit hands. First, he was sent to Louisville, Kentucky, where Father Emig had just opened St. Aloysius' College, a short-lived institution which ran its course in a few years. Brother Patik was the last survivor of the score or so of Missouri Jesuits who saw service in Louisville. From Louisville he was transferred to Westphalia in Missouri, once a flourishing Jesuit residence, which passed long ago into the hands of the secular clergy. Next we find the Brother at the original St. Joseph's Church in St. Louis, and later at St. Joseph's College, in Bardstown, Kentucky. The Osage Mission, Kansas, completes the list of former houses of the Missouri Province that enjoyed the services of Brother Patik. The last thirty years of his life were spent at the novitiate in Florissant, where he followed his occupation of tailor up to within a few weeks of the end.

And through the sixty-five years that he was with us, Brother Patik gave a truly remarkable example of that daily consecration to one's appointed task which ennobles and sanctifies the simplest of lives. He labored and to excellent purpose, for he was a skilful tailor, to supply a part of the material wants of two generations of his religious brethren. Nature had indeed fitted him for a life of long and placid toil. He had a vigorous constitution, an energetic manner, as one saw from his brisk and animated step even in extreme old age, a bright, cheery disposition, and a clear head, which he kept to the end. To a Father at the novitiate he said the day after his eighty-fifth birthday, "I cannot realize that I am getting old, I feel like a young man. If all these years I had done only good!" Though he knew it not, Brother Patik had achieved a really extraordinary measure of good. To the Florissant novices of the last thirty years, no memory of novitiate days will be dearer or more edifying than the memory of this kindly and industrious Brother, so busily engaged from day to day with the work of the Lord. To all in the province his life must remain an inspiration and a clear

call to work while it is yet day and perform with absolute fidelity the tasks which obedience has appointed them to do. R. I. P.

Father Aloysius Romano.

It was on June 21, 1908, that Father Aloysius Romano celebrated the golden jubilee of his entrance into the Society. The celebration took place at our Italian Mission Church in New York City. Needless to say, the occasion was one of extraordinary joy, both to the aged jubilarian and to the people of the parish. For eighteen years had Father Romano worked among his dear Italians; for eighteen long laborious years did he edify these same Italians by his patience, his meekness, his prayerfulness, his zeal. What wonder that the childrens' hearts were filled with joy in honoring their spiritual Father and their friend; what wonder that the eyes of the aged priest welled with tears as he saw gathered around him his spiritual children to do him honor, these children of his hopes and love. Though in 1891 Father Romano's crown sparkled with priceless gems, still the ruddy cross that was to set this crown was not yet won. This cross was to be found among the poor and, at that time, neglected sons of Italy. A lifting of a corner of the veil of the past will reveal interesting scenes that crowd around the early life of our Italian mission in Elizabeth street, and will bring to light trials that Father Romano had to undergo, in union with Father Russo, the saintly founder of the Church of Our Lady of Loretto.

The vineyard that these two servants of Christ had to cultivate was situated in one of the worst sections of the city for moral corruption, the Bowery, and its vicinity of twenty years ago. The enemy of God and of man had little difficulty to sow, unchecked, his cockle, and thus, choke any seed of God's faith that might, perchance, still exist in this barren soil. Attempt after attempt had been made, both by civil and ecclesiastical authorities, to rid this neighborhood of the moral pest that was killing souls, and whose infection spread almost over the whole city. The Italians were unconsciously breathing in the deadly atmosphere, and must, sooner or later, succumb to the plague, unless the Lord sent laborers of a truly Apostolic heart to this corner of His vineyard to uproot the noxious weeds and plant in their stead the seeds of salvation. The Most Reverend Archbishop Corrigan of New York tried again and again to have secular priests take up the work for the Italians, but in vain. His Grace finally appealed to the

Society of Jesus. His appeal was answered. Two apostles were sent, Father Nicholas Russo and Father Aloysius Romano, without "scrip or purse", but with God's love to sustain them and God's command to guide them. An old saloon was transformed into a chapel. Altar and confessionals were made by Father Russo himself, and both priests did the general cleaning and painting. The formal opening of the mission was on the 16th of August, 1891. Meanwhile, the two priests had to live in a tenement, several blocks from the chapel. They came to say Mass every morning. The attendance for a long time hardly exceeded five or six women. The writer remembers Father Russo telling how on one cold winter morning, when the sidewalks were covered with ice, he slipped and struck his head on the pavement. Dazed for a moment, he offered a prayer to God and proceeded to the little church, fully convinced that the devil was trying to impede him in his work. Father Russo afterwards also recounted how he would meet with jibes and insults from women of dubious character who infested the neighborhood, and who looked upon the saintly priest as one who had come to dislodge them. Nor were they mistaken. Within two years the whole neighborhood was cleared of the pest; the chapel became too small to accommodate the thronging worshippers; Italian families began to dwell about the church.

In appreciation for work done and also to raise funds to help the two apostles in their labors, Archbishop Corrigan made an appeal to all the priests of the Archdiocese of New York. He wrote: "The exceptional circumstances of the case impel me to write to you and to solicit, as a personal favor, a collection from your congregation in favor of the difficult, yet, necessary work in which Reverend Father Russo, S. J., is engaged." After enumerating the difficulties and expenses of the Mission, His Grace continues: "The poor Italians of that neighborhood are unable to bear the entire expense of the purchase. On the other hand I feel it is absolutely necessary to do something to provide for their spiritual welfare. If they be neglected their children will grow up without faith and will surely be lost to the Church. If they be assisted now, not only will this calamity of loss of faith be averted, but by degrees they will become accustomed to our ways and learn to maintain their own church and provide for the wants of the parish." The letter ends with an eulogy of the Society: "This Diocese is under special obligations to the Jesuit Fathers. For many years they have taken care of the poor and destitute on the Islands and in the Tombs. Five or six Fathers are constantly engaged in this work which is very difficult, except in a spiritual light."

Shortly after, a new church was built just opposite the chapel; a parochial school established, clubs were opened for young men and sodalities were established. Thus far God has blessed the mission with thirty-four vocations. Ten young men became Jesuits, either scholastics or brothers, while twenty-four young ladies entered various convents. An average of three thousand attends Mass every Sunday; two thousand eight hundred persons go to holy communion every month, and over thirty-two thousand confessions are heard annually. Such fruits were the result of the untiring labors of Father Russo and of Father Romano, assisted from 1893 onwards by Father Henry Longo, and from 1898 by Father Joseph Gennaro, both from the Province of Sicily. They are still laboring zealously in the mission. At present everything is thriving under the careful guidance of Father William Walsh, who, among his other undertakings for the Italians, has opened a summer home at Monroe, N. Y., for the Italian children of the parish.

Evidently the Master was pleased with His servants and blessed their work. In June, 1908, at the time of his jubilee, Father Romano was the eldest of the reapers. Father Russo had gone to his reward six years previously.

Father Aloysius Romano was born on March 20. 1842, in Positano, of the diocese of Amalfi, Italy. Aloysius was the second of fourteen children, eleven boys and three girls. Of the eleven sons, four became religious, one a secular priest, at present a Canon of the Cathedral of Naples, two married, four lived with their mother until her death in 1912. Most of the boys were born after Aloysius had entered the Society. As they always lived in Italy, and as persecution drove their Jesuit brother to foreign lands, they and Aloysius never met. He was known by one only, and that was Joseph, the eldest. Of the three daughters, one died at the age of five, a few days after she had made her first communion. Her earnest entreaties and prayers induced Superiors to allow her to receive our Lord at that early age. Our Lord called her to Heaven one or two days after. One of the girls entered the convent, but had to leave on account of sickness. The third daughter married. When Aloysius was four years old, his people moved from Positano to Naples. This was in 1846. They have been living in Naples ever since. Passing his first years of schooling under a private tutor, he made his first communion and was confirmed at the age of seven. When eight, he went to our "College of Nobles" in Naples, now a government college, called Vittorio Emmanuele. Here he studied for eight years. At the end of his freshman year he was so far in advance of his class that there was question of pro-

moting him at once to the junior class. His age was against him. The fact that he was allowed only sophomore was providential, for in this class he had the saintly Father Melecrinis, as teacher, the same Melecrinis who on his entrance into the Society, donated the present house and grounds of the novitiate at Villa Melecrinis in Naples. Father Romano in after-life would say that it was Father Melecrinis' modesty, holiness and love of the Society that determined him to become a Jesuit. His professor often spoke so tenderly of the Society to his pupils that many of them became Jesuits; among these were Aloysius Romano and Januarius Degni, who afterwards became a celebrated physicist in the Maryland-New York Province. Aloysius entered the Society on June 20, 1858, after his rhetoric year, and made his novitiate at La Conocchia, Naples. Father Venditti was Master of Novices. During his noviceship, he, with five others, formed "The pious union for foreign missions." Civil and religious wars were rending Italy asunder; the Pope himself was in danger of being taken prisoner; expulsion of the Jesuits was expected any moment. So the six fervent novices banded together to make reparation to the Sacred Heart for the outrages committed, to steel themselves against any fate that Providence had in store and to go to any part of the world where obedience directed, there to labor zealously, and, if needs be, to lay down their lives. Their forebodings were not groundless, for the revolutionary storm skilfully directed by Cavour and scrupulously carried on by Garibaldi, was brewing for a long time over Italy. It struck the city of Naples with all its violence in the year 1860. The Neapolitan army had been trapped and defeated. Francis II, King of Naples fled. This left the capital to the mercy, or rather, to the cruelty of the Garibaldian troops. Our novitiate came within the general plan of ravage and plunder. The scholastics of La Conocchia were disbanded and sent to their respective homes. Word came, however, within two weeks that the first-year novices should proceed to Ireland to complete their noviceship; those of the second-year and the juniors were to go to Aix en Provence; the philosophers and theologians were scattered, some to Spain, some to Vals, some to Bordeaux, others to La Valle. Aloysius Romano, now a junior, went to Aix en Provence. He was appointed Beadle. In this office he once signed a hurried petition of the juniors to the Provincial, to be allowed to go on a certain pilgrimage. Before signing, the beadle did not carefully read the contents. A "Miramur" addressed directly to the beadle was the answer. The reproof made the young junior cautious about signing his name in the future. He had the good fortune of having for professor during two years, the celebrated Latin writer and poet of the Neapoli-

tan Province, Father Pulcari. Many sonnets and other poems in Latin, Greek, French and Italian tell of Father Romano's proficiency in these several languages, while a beautiful letter to Very Reverend Father General, Peter Beckx, begging for the foreign missions reveals that his spiritual progress kept pace with his advance in learning, and that the "Pious Union" for foreign missions formed in the noviceship, was beginning to bear fruit. After reviewing briefly the sufferings of the Society in Europe, he assures His Paternity that "again and again has God inspired me during these days of persecution in our own land to offer myself for the foreign missions, China in particular. I am consoled by the thought that I can show greater love to our Lord Jesus Christ, by suffering more for Him in strange lands." His Paternity in answer commends him for his zeal as a sign of God's special predilection, and expressly promises to send him to distant countries, should the occasion arise.

Meanwhile the religious troubles seemed to come to an end, both in Rome and throughout Italy. But the calm was only the harbinger of the terrific storm that was to beat Rome flat to the ground, so that the Eternal City was no longer to be the Rome of the Popes, but the Rome of the so-called "Sons of Liberty." It was Cavour's secret scheme to obtain the whole of the Patrimony of St. Peter, with Rome itself, by peaceful means if he could, if these failed, then by violence. He therefore allowed the religious, and clerics generally, to be unmolested during his negotiations with the Holy Father. During this respite, Aloysius Romano went to Rome for his philosophy, where for the whole of his three years he studied under Father Palmieri, widely known in the schools of philosophy and theology. He defended in public several times. Despite Aloysius' brilliant course in philosophy, the Superiors were seriously thinking of giving him a biennium in higher mathematics, after his philosophy; but plans were altered and Aloysius Romano was sent to teach elementary Latin in the seminary of the Cività Castellana. Here he had as pupils many who afterwards distinguished themselves in the church. His second and third year of regency were spent in the Roman College; his fourth at the Seminario Ferentino, near Anagni. After teaching four years, he began his theology in the scholasticate of Genzano, in the Papal States. This was in 1869, the year before the sacrilegious capture of Rome by the Piedmontese troops. Ever since the publication of the "Non possumus" of Pius IX in 1860, a direct campaign against the Holy See was inaugurated. In 1862, Cavour publicly declared "the absolute necessity for Italy of possessing Rome as her capital; in 1865 wild cries of "a free Church

in a free state'' were heard all over Italy. By 1869, troops were massed along the northern and southern boundaries of the Papal States, and by September, 1870, despite the pathetic protestations of the holy Pontiff, an army of eighty thousand men, under Cordona, invaded these States. On September 19, sixty thousand Italians with a hundred guns encircled Rome. On the 20th, a furious bombardment took place. The Holy Father, to avoid useless bloodshed, ordered the white flag of surrender to be hoisted. Victor Emmanuel II and his accomplices played their cruel game and won; the former was crowned first King of United Italy, the latter were liberally rewarded. Religious orders were suppressed, the Roman College seized, churches turned into cavalry stables, priests drafted into the army and the patrimony of the ecclesiastical institutions squandered.

During these times of horror and bloodshed, fifty theologians of Genzano were sent to Innsbruck to complete their studies. Our house of studies became overcrowded. Three or four scholastics had to occupy the same room. Owing to the large number of Italian scholastics, Aloysius Romano made little progress in German, though he acquired a thorough mastery of theology, under the world-renowned professors, Hurter and Stentrup. He was ordained in July, 1872, and finished his fourth year of theology at Innsbruck. At the end of the scholastic year, in 1873, Father Polomba, Provincial of Naples, ordered that all the Italian fourth-year Fathers at Innsbruck should proceed at once to the United States of America, to the missions of New Mexico and Colorado. Thus these victims of persecution, and many others of similar fortune, left their homes ''for justice' sake'' to wander far and wide in unknown lands, and to scatter seeds, both of salvation and of genuine scholasticism whithersoever they came. What Italy lost by the dispersion other countries gained, especially our United States, where several missions, colleges and schools owe their existence to these exiled sons of the Society of Jesus.

Father Romano, with nine companions, arrived in America, in the summer of 1873. His Father Provincial thought it better to let the young Fathers finish their tertianship before proceeding to their missions. There was no tertian master for that year, so several of the fathers were asked to teach in the new scholasticate of Woodstock. Among those asked was Father Romano, who was to teach the short course. After teaching at Woodstock for two years he was sent, in 1875, to Frederick for his tertianship. His tertian master was Father Colle de Vita of the Province of Naples, now Spiritual Father at Las Vegas. Meditations written in full during his third year of probation, lights received in prayer, reso-

lutions for his future work in the ministry, prayers to be said at home and abroad during almost every hour of the day, reveal the intense earnestness with which he made his tertianship, his utter diffidence in self and his strong confidence in God. He was professed of the four vows on August 15, 1876, at Holy Trinity Church, Georgetown, D. C. In the fall of the same year he was sent to St. Joseph's Church, Philadelphia, at Father Ardia's request, who was Superior of "old St. Joseph's" at the time. This church and parish were to be the field of Father Romano's labors for the next ten years. His amiability and kindness proved a magnet; "hard cases" of the city and its suburbs seemed to find their way to his confessional which was always thronged. This fact was mentioned by persons who had not seen Father Romano for thirty-five years. During the whole of this time he also had charge of the Blessed Virgin's Sodaliy. From 1886 to 1888 he was at Woodstock teaching the short course once more. After this he was sent to St. Mary's, Boston, for three years. In 1891, he started with Father Russo, the Mission of Our Lady of Loretto, for the Italians of New York. Here he labored zealously and indefatigably for eighteen years, when his "iron constitution" broke down in 1908. From this time it was a constant, patient struggle against ill health till the end. He went for a short while to St. Andrew-on-Hudson, then to Boston College as Spiritual Father. The scholastics there, between 1908 and 1911, remember his kindness to them, and how he edified all by his patience in intense sufferings. In August, 1911, he came back to Woodstock, a battle-scarred veteran. In September of the following year his mother died at the age of eighty-six. She had never seen her boy, Aloysius, since the day he left her side in 1860, when word came that Aloysius should proceed to Aix en Provence for his Juniorate. In her last letter to him, written just a few weeks before her death, she still prays that God might yet give her the joy of seeing her dear Aloysius before she dies, she still goes at regular intervals to meet the mail-carrier on the road, hoping against hope that he would bring some message of her boy's return to Italy. Father Romano yearned to see his mother once more, and to become acquainted with his brothers. Something or other always turned up to prevent their meeting; religious persecution, his liability to military service, his work, his old age.

His mother died a holy death on September 12, 1912. The moment Father Romano got the sad news he declared openly that he would soon meet his mother in heaven. From then on he simply waited for the Lord's summons. He struggled patiently against a complication of diseases. Prayer was his strength. He managed to say Mass daily till the day he was advised to go to St. Agnes' Hos-

pital, Baltimore, where he could receive constant attention. He left Woodstock for St. Agnes' on October 9, 1914. His sincere piety and humility edified all. Daily communion took the place of daily Mass. He would often speak on the vanity of the world and of the joy of having served God all one's life. Severe attacks of the heart often brough him to death's door; when he rallied again he was sure to say "God's holy will be done". On the eve of January 18, the final attack came about 10 P. M. He remained unconscious for two hours when he quietly and peacefully passed away.

Thus died Father Aloysius Romano, one of the last survivors of the great men of the Province of Naples to whom this province and Woodstock owe so much. He died as he had lived, a quiet, patient, zealous worker. He could never stir up a crowd to wild enthusiasm, but he certainly could pray a crowd into heaven. His beads were his constant companion; his prayers were scheduled for the minutest actions of the day; his devotions, especially to the Sacred Heart and to our Lady, were deep and constant. During his fifty-seven years of religious life he was never Superior, but once or twice he was acting-Superior. In his last days he expressed his joy at the thought that he was always a subject, ever ready to obey. In God's Will was his peace. His respect for Superiors was genuine and childlike. Outside of retreat time, however, Father Romano would always put aside his beads, or even his breviary, to entertain visitors; a smile lit up his countenance and he would enjoy heartily the joking and friendly teasing.

The news of his death made a deep impression on the Italians of the Loretto parish in New York. As many as possible went to holy communion; and a great number of Masses were offered for the repose of the soul of him whom they loved as a father and honored as a saint. His body rests in the little grave-yard of Woodstock College, where Father Romano often said a fervent prayer for those who had fallen before him in the good fight and lie buried in that holy ground. R. I. P.

Father Michael P. Dowling.

The Missouri Province suffered severe losses this past winter through the deaths of a number of excellent and most useful men. Among them was Father Michael Patrick Dowling, Superior of the residence and church of St. Aloysius in Kansas City, who died there on February 13, 1915, after a long illness, accompanied with great suffering, which he bore with exemplary patience.

Father Dowling was born in Cincinnati on June 14, 1851. His education was begun in the school of St. Xavier's parish and continued at St. Xavier College, where he remained until the close of the year of rhetoric. Following the example of an older brother,—later Father James Dowling, S. J., who died almost suddenly just a week before him,—Michael Dowling entered the Missouri Novitiate at Florissant, on July 10, 1869. After the customary years of noviceship and one year of juniorate, he began philosophy at Woodstock in September, 1872. The intellectual ability which distinguished him in after years was manifest from the start, and having made a successful course in philosophy, he returned to the west in 1875, and during the four years following taught the classes of poetry and rhetoric in St. Xavier College, Cincinnati, and in St. Louis University. September, 1879, found him back at Woodstock for the course of theology. The effects of an illness contracted while a novice lasted for several years, leaving him rather debilitated, and prone to frequent attacks of violent headaches. These became so severe that after two years it was thought advisable to send him to the quiet of the novitiate at Florissant, where he continued his theological studies. He was ordained to the priesthood in Cincinnati in 1882, and concluded his course of theology during the following year at St. Louis University. In September, 1883, he was sent to make the third year of probation at Frederick, Maryland. This ended, he was summoned to Detroit College, being assigned to the office of Minister, also directing a sodality of married women in the church, and attracting much attention by his preaching and by a notable course of Sunday night lectures. During this year at Detroit, opportunities offered of displaying considerable administrative ability and uncommon skill in business affairs, and in consequence, on July 8, 1885, he was appointed Vice-Rector of the nascent and rather backward college at Omaha, where he was required to fill the additional offices of Prefect of Studies and Procu-

rator. The growth of Creighton College, which had been opened as a small school in the autumn of 1878, had been rather slow. "When Father Dowling took charge in 1885", writes a friend of the college, "it was little more than a struggling academy, with perhaps 150 pupils." That backward academy has since grown into a large university, known far and wide throughout the west and middle-west; its graduates are successful or distinguished in many walks of life, many holding positions of responsibility, many are leaders in their communities, reflecting credit and honor on their teachers and their Alma Mater. To the upbuilding of this important centre of education Father Dowling gave altogether, though at two distinct periods, fourteen of the best years of his life. The success of a great institution like this is never the work of one individual exclusively, but beyond doubt it owes to him a very large measure of its unique development and prosperity. For four years he held the post of Vice-Rector, laboring with unflagging zeal, and in the face of vexatious obstacles, to establish a course of studies which should include college classes. These came in 1889, a few months before his removal from Omaha. In the meantime, he had provided for the increasing faculty, hitherto housed in nooks and corners, a spacious and comfortable residence in the south wing, constructed in 1888, and by careful business management had obtained means to erect the present St. John's Church, originally the University Chapel and Collegiate Church, but at the present time serving the purposes of a parish church, though still belonging to the Creighton University estate.

During this same period began his close and intimate friendship with Mr. John A. Creighton, which led in good time to the latter's splendid donations to the growing university. "These two intimate friends", says a writer in the Creighton Chronicle, "were men of unusual ability, prudence and public spirit; together they accomplished a work which neither could have done alone. Their friendship was genuine, deep-seated, inspiring, the spontaneous outburst of kindred natures which naturally attracted each other. Both were singularly generous, both animated by high ideals; the one gave lavishly of his ample fortune that with it the other might develop a university where a thorough education could be had by all for the asking."

As has been said above, it was just when this friendship was beginning to bear fruit that Father Dowling was transferred to the Rectorship of Detroit College. He entered on this new sphere of work on March 17th, 1889, and continued in it until December 28, 1893. During this term of office his unceasing activity found an exit through various channels, especially the construction of the main building of what is now Detroit University, and the renovation of

the old church which was built far back in the early 'forties', and while deemed in those remote days an unusually large and elegant edifice, had grown dingy and shabby with time. Father Dowling's wish to adapt it to modern ideas and the comfort of the increasing congregation met with ready and generous response from the people of the parish who had grown to esteem his genial ways and practical ability. Very soon radical and expensive improvements transformed the church, at least, interiorly, into a very commodious and attractive place of worship.

New Year's day of 1894 found him Prefect of the Holy Family Church, Chicago, adjoining St. Ignatius' College. As first pastor of that immense congregation he did heroic work for about three years, leaving on his surroundings the mark of his busy mind, tireless energy and his exceptional talent for management, and then went to Milwaukee to take up similar work at the new and splendid Church of the Gesu. Here he remained barely one year, but during that time erected a very beautiful building, which under the same roof sheltered the parochial school, and afforded club facilities for various parish organizations.

In the meantime, the condition of affairs at Omaha was very discouraging. Close upon the terrific business crash of 1893, which wrought calamity and ruin in all parts of the country, followed five years of dire financial distress which was felt more disastrously in the states west of the Mississippi. The population, especially in Nebraska and the neighboring states, was largely agricultural, dependent on the regularity and abundance of harvests for any measure of comfort and prosperity. Several successive seasons of drought and consequent blight and failure of crops resulted in a condition of actual poverty and suffering, through a territory extending from eastern Iowa to the Dakotas,—a territory from which Omaha drew its chief resources and Creighton College a considerable share of its students. The college funds at the time were altogether inadequate to supply revenue for even ordinary expenses, interest from loans gradually diminishing, or being quite unobtainable. At one time there was serious question of either surrendering the property to the Bishop, by whose predecessor the Jesuits had been called in to administer it, or of petitioning the courts to allow the taking of tuition fees,—in direct opposition to the requirements of the original charter and the purpose of the founders.

Just at this time Father Dowling was sent to take up the the reins again at Omaha. He became Rector of Creighton University on November 12, 1898. During his absence it had become a university, beginning with the establishment of the college of medicine, under the presidency of Father James F. X. Hoeffer, in 1892. His return was gladly welcomed. A morning paper thus described the reception

accorded him: "Last night Father Dowling, the distinguished educator, who helped to build up the institution which was transformed from an academy to a college during his former administration, and which he now finds grown from a college into a university, was the recipient of an enthusiastic ovation from a large audience, composed, in great part, of old friends and co-workers of a decade before."

Immediately upon his return Father Dowling set himself to study the situation in Omaha, soon had it well in hand, and, with the generous help of friends, chief of whom was Mr. John A. Creighton, solved the problem of the life and maintenance of the university. This accomplished, his whole attention was directed to its expansion, along, it is true, very conservative lines. The ten years that followed until his final departure from Omaha in 1908, were full of work. He gave himself heart and soul to the interests of the university, adding colleges of law, pharmacy and dentistry, solidly establishing the various departments, providing first rate faculties for them, constructing new buildings as they were needed, supplying excellent library and laboratory facilities, and, in response to the urgent and repeated requests of Mr. Creighton, suggesting how the financial future of the institution might best be secured.

For this kind of work he was specially gifted. He was a skilful organizer, a tireless worker, with a clear and logical mind, prudent and farsighted, giving close personal attention to details while leaving much freedom of initiative and action to subordinates and heads of departments. By nature, strong and forceful, he was always patient and cordial, readily listening to suggestion, and invariably genial and cheerful in intercourse with others. "When the occasion demanded", says the writer in the Chronicle, already quoted, "he could be the embodiment of that proper dignity which befitted his position; in the privacy of intimate association he was refreshingly simple, thoroughly democratic, intensely human and always cheerful, always perfectly poised. . . . He had dedicated his life to the cause of education, and every atom of his energy was devoted to the cause with a single-mindedness, a persistence and a courage which inspired his associates to emulate his example as far as their poor powers could permit. . . . Gifted reader of human nature that he was, he brought out the best in those with whom he came into contact, and fostered their development, not by carrying their burdens, but by helping them to help themselves."

Father Dowling was a deep student of sociological questions. His opinions on such subjects, often put forth in writing or public discourse, were eagerly sought after and always commanded attention. A gifted public speaker, with a ready command of graceful, earnest and often witty speech, a genial manner and a fine attractive presence, he

received instant recognition wherever he appeared, and was easily accorded a leading place even in distinguished assemblies. His more elaborate efforts in the pulpit or on the lecture-stand invariably attracted interest and attention. When Mr. John A. Creighton died, in February, 1907, the funeral services were held in St. John's Church. Father Dowling's sermon on that occasion produced a profound impression on his hearers, among whom was William Jennings Bryan, a close friend of Mr. Creighton and an honorary pall-bearer, who spoke of it afterwards "as a very remarkable and masterly discourse."

As he spoke, so he wrote, with power and facility, but he was too busy a man to write a great deal. A few of his lectures are in print, and his "Reminiscences of Creighton University", published on the occasion of its silver jubilee in 1903, are principally his own work, though they contain a quantity of matter contributed by others and merely edited by him. Scattered up and down various volumes of the WOODSTOCK LETTERS are contributions from his pen, the most elaborate being a lengthy article on "The Jesuits in Cincinnati", written while he was a scholastic and teacher at St. Xavier College in 1875.

When Mr. Creighton's will was opened after his death it was found that, not having any immediate heirs, he had bequeathed the principal part of his estate to Creighton University, in fulfilment of intentions frequently declared during his life. This was an immense relief to all friends of the university, but particularly so to Father Dowling, who had been struggling for years to advance the institution with very insufficient means. He was greatly cheered, also, by the warm congratulations which poured in upon him from the numerous friends and well-wishers of the university. But there were circumstances, arising chiefly from attacks on Mr. Creighton's will, which would have severely tried the patience and endurance of anyone less gifted with tact and sound judgment, and the unfailing cheerfulness of his disposition. Father Dowling was allowed, by Superiors, a free hand in the management of a very troublesome and difficult piece of business, and in the outcome the difficulties were adjusted without recourse to litigation, though not without a severe strain upon him. He aged perceptibly under the strain and gladly welcomed a transfer to another scene of labor, which occurred shortly after.

On the eve of his departure the students of the university thronged the auditorium of the College of Arts to bid him farewell. In reply to their fervid assurances of gratitude and affection, Father Dowling declared that whatever his administration had brought them they were to attribute to the loyal and hearty support given him by members of

the faculty, men, he said, who spent their lives in utterly unselfish devotion to the welfare of their pupils, out of love for them and for God and humanity, in the hope that the kind of education which Creighton University gave its students would fit them to do more and better work for their fellow-men, and to promote in the world the higher interests of religion and morality. "As for myself", he added, "I have given to the university my best years, I have devoted to it the best that was in me, and now after fourteen years, out of 'the Creighton millions' to which someone alluded a moment ago, I take with me six dollars —just enough to pay my fare to Kansas City."

He discouraged a movement for a public demonstration, and when the University Alumni Association and many citizens, eminent in the professional and business life of Omaha, insisted on a farewell banquet he begged them to allow it to take the form of a reception to his successor, Father Eugene A. Magevney, who had arrived the day before. On this occasion an eloquent speech of farewell, by a leading member of the Omaha bar, brought the great crowd of banqueters to their feet, and drew forth prolonged cheering which was renewed when Father Dowling rose to reply. His speech was in his best and happiest vein, and throughout was marked by a display of much emotion in himself and hearers. It was a strong plea for sound christian education such as Creighton University was established to impart, for genuine progress along lines of true culture. Progress, he said, means movement, movement forward and upward, to what is better and nobler—a passing on from the less perfect to higher perfection. The true progress of our young western manhood, he continued, was the chief motive which led Mr. Creighton and his advisors to establish Creighton University. This apart, there was really no need of adding to existing colleges and universities another educational institution which should merely meet the same wants, merely do the things they were doing already and do them in much the same way.

Father Dowling left Omaha on March 8, 1909, to take charge of the large and populous parish of St. Aloysius in Kansas City. Here he spent the last seven years of his life. This move was intended to afford him opportunity for rest and quiet after long years of labor. His restless energy, however, soon led him to undertake important improvements in this new field, consisting chiefly in the building of a handsome and comfortable parish residence, enlarging the parish school, and buying a fine property on the outskirts of the city, to serve as a site for the present Rockhurst College. Failing health and other obstacles delayed this latter work for a time, but he had the pleasure of seeing the new and beautiful college open its doors, in a modest way, some months before his death. In the mean-

time the dread disease, a malignant ulceration of the bowels, which brought him to death at last, had been making fearful progress despite the best efforts of medical skill. For weeks before the end there was torturing pain which he endured with edifying patience and submission, giving much time to prayer, continuing to say Mass and Office as long as he was able.

Death came peacefully on Saturday, February 13, 1915. In deference to the wishes of Bishop Lillis, of Kansas City, the obsequies on Monday morning consisted of a solemn Pontifical Mass, and the Bishop made a brief address. Many priests attended, and the large church of St. Aloysius was thronged with parishioners and friends; many who were unable to find entrance stood in the adjacent streets. It had been determined to bury him in Omaha. After Mass a funeral procession accompanied the remains to the Union Station, whence they were taken to Omaha by Father Aloysius Breen, President of Rockhurst College, Father James Sullivan, assistant at St. Aloysius' Church, and a delegation of thirty gentlemen from Kansas City. Arriving late in the evening, the body was conveyed to St. John's Church and lay in state until the following morning, relays of Creighton University Alumni acting as a guard of honor until close on to midnight. On Tuesday morning, after a funeral service at which some forty priests and many of the leading citizens of Omaha were present, interment was made in Holy Sepulchre Cemetery, near the spot where a tall shaft of stone marks the last resting place of Mr. John A. Creighton, the faithful friend with whom Father Dowling had labored so many years for such noble, fruitful and enduring purposes.

As a superior, Father Dowling was kind and considerate to his community, looking after their comfort and welfare with a sincere desire to make them contented and happy, refusing nothing that he could conscientiously grant, and, whether refusing or granting, invariably gentle and pleasant in manner. To the lay-brothers especially, he always displayed a fatherly kindness and interest.

He was a sincere and earnest religious of the Society. While in office he set an example of fidelity to rule and community observance, and expected it from others. Regularity at the early morning visit to the Blessed Sacrament is a test of self-mastery and of the value which one sets upon prayer and meditation. Father Dowling was invariably one of the first to the chapel in the morning, and he was always devout and edifying at his Office and Mass. In his last illness he lamented that torturing pain distracted his thoughts from prayer. To one very intimate with him he complained that some of Ours who visited him confined themselves to expressions of sympathy or inquiries about his condition, rarely suggesting spiritual com-

fort or motives of patience, or offering to help him to pray and keep his mind fixed on God.

Some thought him parsimonious, unwilling, even when resources were plentiful, to spend money on what others considered desirable or necessary improvements in buildings, books, apparatus, and the like. Some two years before his death he said to the writer of this sketch that he had long looked forward to removing the university premises to a more advantageous site, where the various faculties might be assembled instead of being scattered far apart, as at present, and where extensive and finer buildings might be erected, more in keeping with the dignity and reputation of Creighton University. The cost would be very considerable, but he thought the endowment quite sufficient for the purpose if the revenues were wisely controlled; the desired improvements might be safely left to his successors. Whether his judgment on this point was correct may be a matter of conjecture, but one may find in it an explanation of the conduct which provoked criticism. Shrewd men of business held a high opinion of his judgment in business affairs. The "True Voice", organ of the Omaha diocese, said of him editorially: "Few men have been so richly endowed with those gifts that go to make what the world calls a 'big man.' It is scarcely too much to say he deserves to be ranked with Edward and John A. Creighton as a founder of Creighton University." R. I. P.

VARIA

War Notes About Ours.

Ours at the Front. *On the French side, up to April 27.*—There are 552 of Ours engaged in the war with the French army. Two hundred and thirty-five are priests, 247 scholastics, 75 coadjutor brothers. Eighty-three priests are chaplains; priests, scholastics and brothers bearing arms, 317; infirmarians of all three grades, 183. Five have won the "Cross of the Legion of Honor", four, the "Military Medal," and twenty-two have won special mentions. Total dead, 33.

On the German side up to March 17.—Chaplains, 69; Red Cross, 35; in arms, 57. Total, 162. Of these 70 are priests; 37 scholastics; 55 coadjutor Brothers. Wounded, 3; prisoners, 3; awarded the "Iron Cross", 10.

Austria and Hungary. The Austrian and Hungarian provinces of the Society have not been called upon to suffer as much from the war as some other provinces. According to a law passed in 1912, no cleric of the Dual Monarchy, while he is engaged in study, is subject to any military service, either in the field or hospital. Rev. Father Wimmer, the Austrian Provincial, offered the services of all his subjects to the military Bishop. Only two priests, however, were accepted as military chaplains, one in a hospital and the other on board a steamer used in transporting wounded from the scene of conflict to the hospitals. The excellent services of this navy chaplain have been very favorably commented upon in the press reports.

In November, there was a call for volunteer priests to administer to the spiritual needs of those sick in the hospitals devoted to the cure of infectious diseases. Sixty Jesuits at once offered their services, but as the number of volunteers among the secular clergy was very large, only one of Ours was chosen. We have forty-three lay-brothers in arms, of whom nineteen are Austrians and twenty-four are Hungarians. Others are expected to be called to service soon. Some have been wounded already, of whom one, who was shot in the lungs, died the death of a saint in Russia, two days after receiving the fatal shot.

Fortunately our houses are situated some distance from the actual conflict, and thus our work has not been seriously hindered. Most of our Fathers busy themselves in the care of souls in hospitals. Here can be found representatives of the ten different nationalities of the Monarchy,

—Germans, Hungarians, Czechs, Slovaks, Poles, Ruthenians, Croatians, Slovenians, Italians and Roumanians. It is not easy to afford all an opportunity of confessing in their native tongue. We distribute books and newspapers, and otherwise cheer them in their misfortune. The knowledge of various languages possessed by Ours, however, helps greatly in the good work, and our apostolate, in spite of manifold difficulties, is a fruitful one.

This may be seen from the large numbers of confessions which Ours have heard, and this for many is the beginning of a better life. The gratitude of the poor soldiers for any attention shown them is touching. A Russian captive expressed in deepest gratitude to one of Ours that he had been to him a father, mother, brother and sister. Another poor soldier, who at first would not so much as hear of confession, showed most tender signs of gratitude when the conflict with grace was over.

Our soldiers are very well disposed to all things religious. Medals, beads and prayer-books are gratefully received and often more highly esteemed than money or other gifts. Many are pleased to wear a medal of our Lady on their caps, or beads around their necks. An officer asked one of our fathers for a little crucifix and had it fastened to the front of his cap. This confidence is sometimes rewarded in a very remarkable way. One of these soldiers had his cap pierced by a bullet, without suffering any injury. It is a well-testified fact that the recitation of the rosary has saved a great many from death. While blasphemers were put to silence in death by the first shrapnel, those who held beads came out of the fight uninjured.

Almost all the younger members of both the Austrian and Hungarian provinces are serving as volunteers in nursing the wounded. In Vienna the tertians and novices serve in a hospital, where there are 280 beds. Their kindness and skill were highly commended by a non-Catholic newspaper. The scholastics of the Collegium Maximum at Innsbruck, besides their usual studies, have charge of two hospitals, one in the college itself and the other in the city. The young fathers and scholastics who know foreign languages have formed a special organization for visiting the wounded who speak the foreign language they know. In this way all of the forty-two hospitals in the city are visited, and words of comfort and cheer brought to all. By their help a Hungarian Protestant and an orthodox Russian died Catholics.

This year only 180 convictors are studying at the Canisianum, instead of 280 last year. Germany, Switzerland and the United Stated have very few representatives.

The number of Americans who remained is twenty-eight. At the present writing fifty-six of the old convictors, who had not received Major Orders, are now serving in the German army, of whom three have fallen on the battle-field. Seventeen priests who have been educated here are serving as military chaplains in both armies.

The Canisianum has devoted the large theatre hall and 146 rooms to the wounded officers and soldiers. At Christmas the theologians gave them a magnificent feast. Eight hundred crowns ($160) had been collected to purchase Christmas gifts. Many of the patients remarked that they had never spent so enjoyable a Christmas.

Since the beginning of the war, our church in Innsbruck has been better attended than ever before. Every evening a large number of soldiers, together with people from all ranks, attend war-devotions.

January 6th was celebrated with great solemnity as the occasion of the Consecration of the Monarchy to the Sacred Heart of Jesus. Father Hättenschwiller, editor of the "Messenger of the Sacred Heart", wrote a pamphlet in praise of the example which the Emperor of Austria had given in consecrating himself and his family in public to the Sacred Heart of our Divine Saviour.

Our colleges of Kalksburg and Mariaschein have about the same number of boys as in times of peace. The former already mourns the death of several of its alumni who fell on the battle-field. On November 7th, pupils of the highest class, who were allowed to take their examinations in advance, left as volunteers for the army. All who are now standing on the firing-line remember their dear Kalksburg and the "Mater ter admirabilis" of the sodality chapel, who has so wonderfully protected them in the thick of the fight.

When the inhabitants of eastern Galicia had to retire before the Russian advance, the Austrian province offered hospitality to the poor refugees. In the Bohemian novitiate at Velehrad, seventy novices and juniors of the Galician province were lodged, as well as 700 Polish Jews, the latter only temporarily. For two months the former German novitiate at St Andrew quartered 1,600 Ruthenian peasants with their families.

Among the houses of the Croatian Mission, those situated in Bosnia on account of the proximity to the southern battleground, had to endure special trials. Sarajevo was closed for over a month, during which time nobody could enter or leave the city without the government's approbation. When the town was made ready for a siege, all the forests in the vicinity were cut down. Our Fathers have been very busy in hearing the confessions of the passing troops. Several times the college quartered more than 1,000 soldiers; at present there are 800 Hungarians there.

Father Puntigam, the well-known apostle of Bosnia, who had given Extreme Unction to the murdered Archduke Francis Ferdinand and his noble wife, the Duchess of Hohenberg, has made an appeal to the Catholics of the Monarchy, to assist in the erection of a church and an institute in memory of the awful deed of June 28, 1914. The appeal had the approbation of His Majesty and all the patriots of the realm. Thus we may hope soon to have a "Francis Ferdinand Expiation Church" and a "Sophienheim" at Sarajevo. In the latter institution students and young workmen of Bosnia will be educated as good Catholics and loyal Austrians.

The seminary of Travnik was the only college that was unable to begin class in autumn. Three hundred wounded are now quartered there. In October there were rumors that Servians and Montenegrins had invaded Bosnia and were marching on the capital. This caused great anxiety among Ours, as it was impossible to verify the report. It was known, moreover, that the Servian revolutionary party would not have spared the life of any priest who fell into their power.

At length, when the danger was over, the three classes of the "gymnasium" were opened. Then cholera broke out, and externs were excluded from class. The epidemic is now over, and it is to be hoped that the education of the clergy will not be hampered again.

The different houses of our Hungarian province have also been affected by the war, and each has done its share in the national defence. The college of Szatmár is about 150 kilometers distant from the borders of Galicia. In September, when the Russians invaded Hungary, the community was compelled to flee, with the exception of two Fathers and three lay-brothers. On the repulse of the Russians near Szatmár, Ours returned and classes were opened. Many wounded are now quartered here, and, as a consequence, the students are living crowded together. On the second advance of the Russians, none of Ours left Szatmár, and thus had an opportunity of hearing the strange music of the guns resounding day and night in the Carpathian mountains.

One wing of the recently constructed college at Pécs (Quinque Ecclesiæ) is occupied by students; the remainder, by the wounded. A large part of the college at Kalocsa is also devoted to the wounded. No one of the 2,000 who have been treated here, has left without receiving the sacraments. The Röntgen apparatus of our physical laboratory has done excellent service; in token of his appreciation of our work, the Archbishop of Kalocsa has bought for us another and better apparatus.

Budapest, the capital of Hungary, has been the scene of our greatest success. Here the magnificent new building

the "Kongregationsheim" is filled with wounded, who are cared for by the ladies of our Blessed Lady's Sodality. Our Fathers visit all the hospitals and barracks in the city. Whenever a regiment is to start for the front, a priest is called upon to bless the banner and to hear the confessions of the soldiers. Already 70,000 confessions have been heard by Ours alone.

A congress of the sodalities of our Lady was recently held in Budapest, for the purpose of organizing the work of charity at this time. At one of our residences seventy poor orphans are fed daily. Under the direction of Father Banga, the committee of ladies for the propagation of good literature has distributed some 200,000 pamphlets on religious subjects among the soldiers.

It is reported that Father Von Rostworowski, Rector of our college in Cracow, has been taken a prisoner of war by the Russians and deported to Astrachan, on the Caspian Sea, one of the remotest parts of European Russia.

BELGIUM. *Mr. Zema, S. J., writes from Kasteel Gemert on January 6.*

The other day Rev. Father Thibaut, Provincial of Belgium, passed by Kasteel on his way to Rome with the two Electors, and was kind enough to speak to the assembled philosophers about the affairs of his dispersed province, and at the same time to tell us what he knew of the military situation. Two things in particular filled his mind and heart: the wonderful providence God exercised over his scattered flock, and the charity with which they were received by the neighboring provinces Providence, he said, seems to have taken complete charge of his business, for, whatever solutions he and his consultors agreed upon, invariably turned out to be the wrong ones; and yet, in some unexplainable way, houses were found, the students accommodated, and order and discipline preserved everywhere. The novices were particularly well housed, some at Canterbury, others at Romiley near Manchester in England.

The community at Kasteel includes thirteen novices of Toulouse. They fled from Belgium at the approach of the bombarding guns and are here peaceably settled with their Father Master. Three of them were called to the front and left about two weeks ago. Now and then some scholastic or other also leaves for the field of battle, and ten are now waiting to be summoned at any moment. At more or less frequent intervals notice comes from the headquarters, S. J., ordering the prayers of Rule for some Father or Brother *mort sur le champ de bataille.* Just to-day at noon, as if to moderate the joy of the day, news comes of a novice, who had gone to the war at the beginning, having been killed on December 22, between Dixmude and Nieu-

port. He was well-known and beloved by many here and was beadle of his year. I need hardly remark that, with so many of the community kept anxious by the thought of parents living in bombarded towns, and of brothers and relations lined up against shot and shell, our Christmas rejoicings had to be held necessarily in a minor key.—*Letters and Notices, April, 1915.*

King Albert has recently signed a decree summoning to the front all refugees from England and France, who are between the ages of eighteen and twenty-five. This will affect about eighty of Ours.

ENGLAND. *Colleges' Roll of Honor.—Stonyhurst:* 435 alumni are known to be actively engaged in the war; 20 odd more are known to be waiting for a commission. At present about 30 a month are being added to the list. The above numbers do not include O. S. men engaged in such works as Red Cross, Blue Cross, etc.—Up to March 4, news had come of 14 killed, 15 wounded, 5 wounded and missing, 4 wounded and prisoners, 1 missing, 3 prisoners of war, 16 mentions in dispatches, 4 military decorations, viz: 1 V. C., 1 C. B. 1 D. S. O., 1 Military Cross.

Beaumont College: 252 ex-students are actually serving in the army, 45 in the navy; 16 killed, 32 wounded, 9 mentioned in dispatches.

Liverpool College: In the army are over 106 of the old scholars; 1 has died of his wounds.

Mount St. Mary's: About 160 alumni are at the front or with the colors. Nearly every post brings new names. —5 killed, 1 wounded and prisoner.

Wimbledon College: Taking college and army department together there are 252 former students in the army. Of these 70 enlisted and 182 have commissions. The real number is probably far larger, but some 400 old boys cannot be traced.—9 have been killed, 21 (probably more) wounded, 4 prisoners; 1 V. C., 1 Legion of Honor, 8 mentioned in dispatches. One of the Wimbledon old boys, an officer on the Aboukir, saved himself by swimming.

Stamford Hill: Serving with the colors are 82 old boys; 2 have been killed.

Glasgow: 82 known to be in the army; but probably 100 would be under the mark for the college total. No casualties reported so far.

Preston: With the colors, 68, as far as can be ascertained; 1 killed.

Leeds: 62 alumni have joined the land and sea forces; only 1 casualty (wounded) known.—*Letters and Notices, April, 1915.*

January 19.—Father Wolfe, lately returned from South Africa, went to Bury St. Edmund's as chaplain to the

troops. *January 21.*—Soldiers (Artists' Corps) drilling in Manresa grounds. *January 25.*—A Belgian refugee family is living in the "Cottage," Manresa; also three refugees are residing in the house. *January 26.*—Father d'Alcantara, Tronchiennes' Rector and Master of Novices, came to stay at Manresa, with Father Legrand, Procurator of Congo. *January 27.*—At Manresa 40 army service horses were stabled in the wood and cart-sheds. The windows facing Richmond Park were, by a police notice, to be darkened after sunset, for fear of German Zeppelins or Taube raids.—*Letters and Notices, April, 1915.*

FRANCE. *March 14, 1915. From Kasteel Gemert, a correspondent writes.*—"The list of Jesuits fallen in the war, as far as we know them, is twenty-six. Last week three philosophers left Gemert for the front, and this morning, just as two more started off for the war, two others received marching orders, and they will set out to-morrow morning. About twenty more are ready to march in a few days. Thus are our houses of study being gradually drained of the men of the future."

"Letters that come to Gemert from the trenches day by day describe harrowing scenes. In many places hundreds of bodies lie unburied in the space that separates the two first lines of trenches. The French on the one side and the Germans on the other, have to watch huge rats nibbling from corpse to corpse."

GALICIA. *Father Goerlitz writes, December 20, 1914.*—Fathers Willimski and Malotta are division chaplains in General Hindenburg's army. Both have received the iron cross. At the risk of his life, Father Malotta carried more than a 100 wounded from the firing line, on his shoulders. Our theologians and philosophers had to leave Dziediz whither they had gone when they had to turn over the college at Cracow to the wounded, who were, for the greater part, Germans. This time cholera and hunger drove them out, for, at Dziediz, there is a large cholera-hospital and a prison-camp. This last institution made it difficult to obtain supplies, all the foodstuffs of the neighborhood being taken to feed the several thousand Russian prisoners. Nor was the cholera hospital just the healthiest kind of neighbor. Our clerics, therefore, went to Graefenburg, where the hotel "Kaiserhof" was rented. This wasn't just economical, but there was no other place. How we were going to pay our expenses, I didn't know. The Austrian province offered to receive theologians and philosophers when they were leaving Cracow. But since the separation from the Hungarian province, the Austrian province is almost as poor as we are, and our noble-minded Rev. Father Provincial Bapst, could not prevail upon himself to burden the Austrians with the care of our scho-

lastics. Besides, Rev. Father Provincial had only 7,000 kr. cash, as we lost heavily in the banks on account of the war, and that would hardly have seen our scholastics, with professors and brothers, to Innsbruck, not to speak of Feldkirch.

Since the scholastics have gone to Valkenburg, the war has already taken several of Ours out of the world. A novice, Mr. Skrzypkowski, fell December 2, in the Ardennes forests. He was called in and sent to the line. Mr. Macios, a philosopher, died December 13, from the effects of our flight from Cracow. His lungs were weak, but he would have lived, no doubt, many years in ordinary conditions. Yesterday I received notice of the death of two fathers. They were stationed at the residence Stanioutki, near Cracow, in charge of the Convent of Benedictine nuns. Fathers Plukasz, Kurez and Holik were saying their office in the convent church between three and four o'clock, December 11, while the battle between Austrians and Russians was going on at some distance from the place. Suddenly a Russian shell struck the church, tore through the roof and ceiling, and exploded, killing the vice-superior, Father Kurez, outright, Father Plukasz died in an hour, Father Holik escaped with fright. Others with the German army are Father Przybylek, field-chaplain; Father Ranoscheck, hospital-chaplain; Father Schinke, hospital-chaplain, and Fathers Wolnik, Wojtalla and Ztemski. Fathers Sieprawski and Rudnicki are with the Austrian army. They were in the thickest of the fray in the bloody battles of Krasnick, and their escape, unharmed, seems almost miraculous. Four others are taking care of the Polish wounded in various hospitals. Father Prochyra was in charge of the captive Ruthenians for some time at St. Andrae. Forty of Ours, partly brothers and novices, partly scholastics, are enrolled in the army. The novitiate is at Grossburg for the time being. In the beginning of September the novices and scholastics liable to service received the order to report in winter attire and provided with a comb, knife, fork and spoon, and heavy blanket. Those found fit for service had to leave for camp, or garrison at once. At the present writing I know nothing more about them. The procedure was the same in all our houses in Galicia. When the Russians advanced the second time all our houses fell into their hands, except the college and residence at Cracow. I do not know how they are treating Ours now, but I hardly think they are very indulgent. The first time it was not so bad. When they held Czernowitz, the capital of Bukowina, Ours had to pay their share of the war tax. Not having any money or other means, one father carried the best monstrance to headquarters. It was returned, however, undamaged, probably because it was only gilt with imitation stones. South of Przemisl at

Chyrów, is situated our large gymnasium, approved by the government, which had 513 boarders on its roll last year. The 15,000 Mk. telescope was all that the Russians took with them. Our valuable collections, museum of natural history, library, coins, physical and chemical cabinets were not touched. Otherwise, very much damage was done. The pianos were ruined (they were used as toilets), the furniture totally destroyed, and everything covered with dirt and filth. On leaving they told us they would not be so kind when they returned.

In caring for the sick Ours have done wonderful work. Chyrów alone cared for 10,000 wounded, Germans, Austrians and Russians, in one single week, October 14-20. The novitiate at Starawiés received 600 wounded in Octotober, some cholera cases among them, and the college at Cracow 400 Germans, mostly Bavarians. I had to hear the confessions of forty Roumanian wounded, at a neighboring village, December 7. I can speak Roumanian and French as well as I can speak Polish and German. I was to hear the confessions of 600 Magyars in three hours, but I got an Austrian chaplain to help me. In Chyrów, Father Rector succeeded in getting fifteen head of cattle into the cellar. On both sides of the vaults in which the cattle were placed with a servant, coal was heaped up. They found the coal and started to shovel it away, but as it seemed to have no end they gave it up. The wonder was that the cattle remained quiet.

Father Czerminski is chaplain of the hospital for contagious diseases at Lagieweik, which consists of ten barracks accommodating 800-1000. He heard 892 confessions of cholera, dysentery and typhus patients, in eleven different languages, gave Holy Viaticum to 802, and buried 174 victims of cholera. Many schismatics, Russians, Roumanians and Protestants, confessed before dying, and not a single inmate of this hospital died without being reconciled with God.

Chyrów. Our College.—The damages sustained during the Russian occupation amount to 250,000 Kr. The park and surrounding country are devastated. After the Russians withdrew the first time, Rev. Father Rector Rostworowski, interceded for some Ruthenians sentenced to be shot by the Austrians for plundering. When the Russians returned, it seems from the unreliable information at present available, that Rev. Father Rector was accused of not having saved all the Ruthenians. Therefore, the Russian authorities had him and another father taken prisoners and sent to Kiew, whence he was sent to Astracchan at the request of influential persons in Russia.

Our Fathers at Lemberg and Tarnopol remained there after the Russian occupation, but nothing has been heard of them.

GERMANY. *Extracts from "Aus der Provinz."*—To obtain the protection of God, now especially necessary, Germany's Bishops summoned all the Catholics of the nation to prayer, and to the consecration of their country to the Sacred Heart of Jesus. The solemn act took place January 10, after a triduum in preparation.

Valkenburg.—The editorial staff of the "Stimmen" has been transferred to Munich, where it will stay during the war. Father Acker's first volume of war sermons, entitled "The Great Ally", has gone through three editions. The same author is editing other reading matter for field and hospital, including a bi-weekly "At the Campfire. The Serious and Humorous of the War, for our Soldiers." It is printed at Paderborn, has thirty-two pages, and sells for ten pfennigs.

Father Przibilla has been appoined field chaplain, and Father F. Muckermann has been ordered to the east. About February 15, seventy scholastics were vaccinated to guard against typhus, smallpox and cholera. Father Fernekess, two theologians and eleven novices left for hospital work in Belgium. On February 24, Fathers Kraus, Hartmann and Mackhaus and twelve philosophers went to join the hospital corps. March 19, four philosophers went to Vouziers for hospital work.

Feldkirch. Stella Matutina.—456 students are registered. Some arrived late and a few that were expected did not arrive at all. The Russians prevented them. The retreats for large and small boys were given as usual. Two of our old boys have received very special decorations. Seventeen have received the iron cross, and another, a special decoration. Twenty had fallen up to November 7.

Our villa Garina and the house of retreats, now government hospitals, received a new train of wounded at the end of November, and another at the beginning of February.

Sittard. Visit of Prince Henry of the Netherlands.—On January 5, we had the honor of entertaining His Royal Highness, Prince Henry of the Netherlands. Last August a false rumor concerning the arrival of a large ambulance-train from Belgium, led us to offer our college as a hospital. Because of this, a visit to our college was proposed to His Royal Highness, the Prince Consort, on the occa- of his stopping at Sittard, as Protector of the Dutch Red Cross Society. Our royal guest, accompanied by two adjutants, received a great ovation from the people gathered about the college entrance. He inspected the play room and study hall, and showed the greatest interest in our work. Rev. Father Rector took this welcome opportunity to give public expression to the deep-felt gratitude we all cherish towards the royal family for the kindness and favor they have shown us these many years. His Royal

Highness promised to carry our message of thanks to the Queen. Although the time he was to be with us had passed, his Royal Highness asked to see the garden and the playground. Then, thanking us most heartily for our hospitality, he took leave of us.

s'Heerenberg.—On account of the great difficulty in getting across the frontier, the retreats for laymen are poorly attended. Every exercitant must have a pass signed by a notary and bearing his photograph, which costs M. 5.50. Rev. Father Rector has sent a petition to Headquarters for a relaxation in favor of our house of retreats. Seven scholastic novices and two novice brothers left for the hospital corps, January 30, destination unknown. Sixty-two of this community are now engaged in the service of their country. Twenty priests made a retreat under the direction of Father Sierp in January. The government made special exemptions at the frontier in their favor. Among the exercitants was His Eminence, the Cardinal of Cologne. At the close of the retreat His Eminence assured us of his friendship, and expressed the sincere wish that the fathers of the Society might again take up the care of students and educated laymen in Germany at the close of the war.

India. Bombay, February 2.—As we expected, the internment of the German Jesuits in India has begun, but, for the present, only in Bombay. All the scholastics, four of the younger fathers, and three brothers are in the detention camp at Ahmednagar; and three older fathers and six brothers, at Khandala. The higher classes in Bombay are being taught by the fathers, not natives of the German Empire, assisted by some old boys.

February 16, Father Bruder writes:—The Hon. Mr. Hill, Minister at Bombay, said that no charge had been made against any of Ours, and that our missions would be treated with the greatest consideration. We can hope then, that our work will not suffer very much. . . . Would that all our sufferings, which are, after all, light in comparison with those of other missions, might obtain for us greater blessings and prosperity in the future.

Father H. Muckermann writes from Munich, March 6.—Several of the reverend clergy and a number of prominent laymen have urged us strongly to find some means of putting the excellent war articles that appear in the "Stimmen" within reach of the educated soldiers in camp and hospital. They claimed that in spite of the great amount of literature sent to the soldiers there was a marked lack of reading matter suitable for the better educated. Naturally we took the matter up at once, and the first number of a field-edition of the "Stimmen der Zeit" will appear in a few days. In size it will be somewhat smaller than the "Stimmen", will contain thirty-two pages and is to appear

at indefinite periods, prospectively every two weeks. Its get-up will be in keeping with the tastes of the class of readers it is to reach. Judging from the orders already received, 25,000 copies will hardly suffice. According to information just received, the first issue will be 70,000 copies.

Father Kronseder writes, January 29, 1915.—I have some news for you to-day. On the eve of the Kaiser's birthday our general gave me the iron cross in the name of His Majesty, the Kaiser, in return for all my work in this division and on the firing line. That day on the firing line was quite interestig. You are quite a different person in the immediate vicinity of ever-threatening death. The holiday was celebrated very nicely in camp. I baptized a a little French boy.

Some extracts from letters of Ours.—At Rossignal we had our most important tasks to date. We marched to this place from the nearest railway station, a distance of about seven or eight miles. It was a glorious day, but terrible was the sight of the fresh field of battle round about us. In the fields and along the road-side lay the dead. Many bodies were bloated and black. We had hardly time to prepare several rooms in the neighboring farm-houses before the ambulances began to arrive. Many of the wounded had been lying in the forest, or in the swamps, for one or two nights without the least medical attention. During our nine days at Rossignal, we cared for 1,300 wounded, 600 German and 700 French. Since September 8, I am stationed at Vouziers, where about a dozen military hospitals have been established. Officers and men are very kind to us. During his stay here, Duke Albrecht of Würtemberg attended mass every Sunday in our community chapel, in the 'Ecole libre', which is our present hospital and home. His Highness was generally accompanied by his three sons. All received holy communion most devoutly. Once they dined and chatted with us in our refectory. For Christmas each soldier received a useful present, such as underwear, scissors, etc., and we were likewise remembered. Who would have thought this time capable of such self-sacrificing charity!

Another writes: For two weeks I have been stationed in what formerly was the barracks of the third regiment French cuirassiers, now a military hospital accommodating 1,200. Sometimes as many as 400 wounded come and leave in a single day, making our work incessant.

Mr. Braunger, writing from Vouziers, says:—The religious spirit among the men is excellent. The wounded tell me that their comrades in the trenches have recourse to their beads and their prayer-books. I see the men doing

the same in the hospitals. Father Brinkmann C. SS. R., who visited us some days ago, said he gave holy communion to 1,300 men in the trenches in four nights.

Father Wulf writes from B., January 31, 1915.—I am now a regularly appointed division chaplain. Brother Seemann is in my division. He has been in the trenches for some weeks, where I visited him recently. His company will return to camp to-night for a ten-days' rest. The men of his regiment were mostly miners before the war, and have done magnificent work as trench-diggers. They have built wooden galleries that are dry in wet weather, and have dug a deep well which furnishes cool, healthy water. You can hardly conceive all the sanitary precautions, regulations and arrangements we have here. There is, at least, one bath-house in every village. All kinds of boilers, for instance, those of threshing-machines, have been utilized for this purpose. There are hot and cold baths, showers and tubs. When the French get back to their houses they will be astonished at our installations. The specially constructed toilets, and their constant supervision by the regiment physicians, and in turn, by the division medical staff have proved an extraordinary blessing. In spite of a long spell of bad weather, typhus is almost unknown. The surgical skill shown at the field hospital produces remarkable results. Even if large quantities of cerebral matter have been lost, perfect recovery is frequently obtained. That the entrails are sewed together in as many as five, six or seven places and the patient recovers, is no longer a rare case. As soon as a dangerously wounded Catholic arrives I am notified by telegraph.

Other Varia

Australia. *St. Ignatius' College, Riverview, Sidney. Annual Speech Day.*—The annual Speech Day proceedings took place on December 18. Sir Gerald Strickland, the New South Wales Governor, accompanied by Miss Strickland and Capt. d'Apicé, A. D. C. (Riverview old boy), kindly presented the certificates which took the place of the usual prizes this year, the money going to the patriotic fund. The prefect of studies, Father Sullivan, S. J., in his report, spoke of the progress made by the college in all branches during the year just closing, and deprecated the tendency of the parents to prolong the usual college vacations, to the detriment of the boys' advancement in their studies. The debating societies were specially mentioned as having been very well patronized, in particular

the junior debate, which eclipsed all previous sessions, in brilliancy of oratorical effort. "Of Jesuits", said the Rector in his address, "it has been said, they are the most loved and most hated of men. Well, ever since the Society came to New South Wales it has been the recipient of the most generous tokens of esteem and affection. Since the time of Lord Carrington, they had been accustomed to having amongst them, on Speech Day, the representative of His Majesty, and Premiers, such as Sir Patrick Jennings, Sir George Dibbs, Sir John See and other ministers of the Crown, invariably honored us with their presence. The Hon. J. Loeflé, M. L. A., Minister for Lands, also spoke and congratulated the boys on their successes of the year. Professor David, of Sydney University, supported the vote of thanks to His Excellency for presiding. He expressed his gratitude for the kind references which had been made about the university. When he thought of what Eton, Harrow and other great public schools stood for in the making of a nation, he realized the attention and devotion that were due to the great public schools of New South Wales.

The Governor, in his reply, said it gave him great pleasure to be present at such a function. He congratulated the parents on having at their service a college that had given the country so many earnest, capable men, faithful to their religion and to the traditions of their race. The splendid answer of the school to the call of the empire was the only proof they needed of the patriotism of its sons. (over fifty old Boys of Riverview are at, or in immediate preparation for going to, the front.)

The Papal Delegate, Monsignor Cerretti.—On Saturday, February 13, Monsignor Cerretti, the Papal Delegate to Australasia, was accorded an official reception by the citizens of Sydney. An outstanding feature of this reception was an escorting flotilla of special ferries and other craft from the palace in Manly up the harbor to Fort Macquarie, where His Excellency landed prior to going on to the Cathedral. The Riverview boys chartered a special ferry, from the stern of which floated gaily the Papal flag, while the Riverview pennant flutttered in the breeze at the bows. As we were the only school which was so conspicuously represented, the Riverview boat attracted considerable attention, and His Excellency waved from the launch several times, in answer to the ringing cheers of the boys on board. All the parishes of Sydney were represented in one way or another, while one big ferry was remarkably conspicuous, bearing as it did in huge letters from stem to stern, the inscription "Greetings from the Jesuit Parish of North Sydney." His Excellency was met at Fort Macquarie by the Lord Mayor and principal citizens. When addresses were made and the usual formalities of an official

reception were gone through, he was then escorted in procession to the Cathedral, where a solemn "Te Deum" was intoned. He was exceedingly pleased with his reception, and expressed his delight and appreciation of his first experience of Australian Catholicism and non-Catholic genuine friendliness, in a well-worded speech at the Cathedral.

A few days later His Excellency paid an informal visit, by motor, to Riverview, much to the delight of the boys—always on the lookout, of course, for a holiday. The Bishops of Australia have purchased, as a residence for the Papal Delegate, Rockleigh Grange, North Sydney, the former home of the late Hon. John Hughes, an old Stonyhurst boy, whose sons have all been educated at Riverview.

The Annual Regatta.—On Saturday, March 6, took place the Twenty-Ninth Riverview Annual Regatta. Immense crowds lined the college foreshore during the afternoon, to witness the races—open and college,—and some very exciting finishes took place. The Riverview Regatta is something "ever ancient, ever new". It seems to grow in popularity with the public of New South Wales, and is now regarded as the most prominent rowing function of the Sydney year.

The New Novitiate.—Mention has previously been made of the opening of our noviceship, at Loyola, North Sydney. Father G. Byrne is Master of novices, and has now under his care no less than seventeen novices, both scholastic and lay-brother—the largest number that the Australian noviceship has ever had at one time. Father R. Murphy's retreats continue with much success at the same house.

Catholic Federation.—It is gratifying to remark that of the four members of the executive council of the Catholic Federation of New South Wales, three are old Jesuit boys (one from St Aloysius and two from Riverview.)

Successes in the Senior Public Examination.—In the senior public examination at Christmas, Riverview secured three passes, sending up only three candidates. All three secured exhibitions which entitle them to a complete course at the university free of cost, with an allowance per annum in addition for keep, books, &c.

In the intermediate examination, fourteen were successful out of seventeen candidates. Father Wilfrid Ryan, S. J., F. G. S., has been appointed lecturer in philosophy, at St. John's College, in the university, in place of Father Luke Murphy, S. J. (retired). Father Ryan is on the Riverview staff at present.

St. Aloysius' College, Milson's Point, Sydney.—During the year, 1914, St. Aloysius' has eclipsed all previous records, both in the number of boys—which was higher than any year since 1888—and in the brilliant success which has

attended the intellectual and athletic sides of the house. The ever-increasing number of boys has, in fact, as was previously stated, necessitated the building of a new large wing to the college. This was begun on August 17, and is now long since finished and in use. The new building comprises new community rooms, three airy classrooms, a library and a hall for social functions. It is a landmark on the north side of the river, and commands, from the balcony, a superb view of Sydney's famous circular quay and harbor.

Four boys passed the leaving certificate public examination, one obtaining first-class honors in English, Latin, ancient history and mathematics. One boy passed for the senior civil service. In the intermediate examination, eight boys passed, seven of which were first-class passes. In the entrance examination for the Naval College, only eleven were successful in New South Wales, and thirty-two in the whole of Australia, so that we were very fortunate in securing one of the coveted places.

Very Rev. P. J. McCurtin, S. J., Rector of St. Aloysius, has been elected President of the Teachers' Guild of New South Wales and representative of the Catholic secondary schools on the Bursary Board.

In the world of sport and athletics, St. Aloysius' has been and is well to the fore. No less than thirteen certificates and six bronze medallions were awarded to the college boys by the Royal Life Saving Society, in 1914. So far, this year, the same society has awarded one honorable instructor's certificate, three proficiency certificates and four bronze medallions to the boys. And on Thursday, March 25, the following will present themselves for the Royal Life Saving Society's awards: Four for the award of merit, three for bronze medallion, ten for proficiency certificate.

During the year 1914, several public entertainments were given by the boys, with conspicuous success. On May 21, there was a Shakespearean Recital in the refectory theatre. Scenes from "Hamlet" and the "Taming of the Shrew" delighted a huge audience.

On September 30, the Athletic Sports Club organized a 'Tennyson' concert in the refectory theatre, in aid of the soldiers going to the war.

AUSTRIA. *Death of Father Hurter.*—On December 19, 1914, at 9.30 P. M., Father Hugo Hurter died peacefully at the seminary, Canisianum, in Innsbruck, in the eighty-third year of his age. Though able to be about, Father Hurter had been ailing for almost a year; and last November fell victim to a violent attack of pneumonia, which his shattered strength could not resist. His death marks the close of a singularly active and fruitful career.

Born at Schafthausen, in Switzerland, in the year 1832, a son of the famous historian and apologist, Frederick von Hurter, Father Hurter was received with his father into the Catholic church when twelve years old. On the completion of his secondary studies, he entered the Collegium Germanicum in Rome, where he made his philosophical and theological studies, and was ordained to the priesthood in the year 1855. Two years later he entered the Austrian-Hungarian Province of the Society of Jesus, at Baumgartenberg. This was the year that the theological faculty of Innsbruck was, by imperial decree, re-established and entrusted to the Society; and in the following year, 1858, Father Hurter, then but twenty-six years old and still a novice, came to Innsbruck, and began his long career as Professor of Dogmatic Theology. For fifty-four consecutive years, with untiring zeal and profound scholarship, he devoted himself to the theological training of the young seminarians at Innsbruck. For twenty years he was Professor Extra-Ordinarius; for twenty-five years, Professor Ordinarius, and in 1913, at the age of seventy, at which age, according to the Austrian state law, university professors are retired, he was awarded the title, Professor Honorarius, and continued to lecture nine years more. In 1912, a severe illness forced him, at last, to give up the class-room, and his last year of active service was spent as private lecturer to the seminarians at the Canisianum, and in his old and most cherished duties of Spiritual Father.

Outside of Austria, Father Hurter was known, perhaps, chiefly through his writings. His "Compendium Theologiæ Dogmaticæ" has run through more than 50,000 copies, and has been used in very many seminaries throughout the world. His "Medulla Theologiæ Dogmaticæ" has had seven large editions; and his "Nomenclator Literarius Theologiæ Catholicæ", in six volumes, has already run through three editions. This last work, on which Father Hurter worked for more than forty years with most painstaking diligence, is undoubtedly the greatest work of his pen, and has received the highest praise of both Catholic and Protestant scholars. Father Hurter was also the author of three volumes of "Sermon-Sketches" and of two volumes of "Commentary on the Spiritual Exercises". He published two series of handy editions of the "Fathers of the Church", besides editing the sermons of St. Thomas Aquinas, and Lessius, "De Summo Bono".

Yet, Father Hurter was not only a writer. It is the proud boast of more than 12,000 priests, among whom are to be numbered twenty-four ecclesiastical dignitaries, to have had him as their professor; and it would seem that he devoted himself to the ministry of souls with almost the same energy with which he went to his books. In Innsbruck and Tyrol he was everywhere, but especially

among the poor, esteemed as an effective preacher. No less than twenty-five times he preached the June sermons at the Ursuline Church in Innsbruck. He gave the Spiritual Exercises in numberless religious houses and seminaries, before many ecclesiastical dignitaries, in Austria-Hungary, Switzerland and Germany. For years his confessional was one of the most frequented in the university church.

Father Hurter's intense love for the Church—and those who knew him always noted this love as his great characteristic—showed itself in a particularly striking way in his interest in the foreign missions. In order to get money for these missions he gathered stamps, tin-foil, post-cards, old pens, etc., and engaged all his friends to do the same. These articles were sold around Christmas-time, and the money obtained was hung on what tradition always called "Father Hurter's Christmas Tree". How the old-man's heart rejoiced when his many visitors came to admire his tree each year! On such an occasion few could resist his appeal to enrich the fruit of the tree by a further contribution to the good cause.

As a religious man, Father Hurter was an exemplar of humility and modesty. His greatest joy was to spend recreation in the midst of the young scholastics and to take part in their games. Though suffering himself, he always had a word of cheer for his sick brethren, and was solicitous that they should take care of their health. Never was he seen idle for a moment. The Bishop of Brünn remarked recently, "as a bishop, I often remember the words of Father Hurter, addressed to the convictors, with special emphasis, 'gentlemen, we must live full days'". In those words, Father Hurter lets us into the secret of his own richly productive life. When infirmity obliged him to abandon his usual activity, his most heartfelt complaint was that he had so little to do.

His merits were not without recognition from those among whom he worked. In 1912, the Emperor of Austria conferred on him the Komtur Kreuz des Franz Josef Ordens, the highest honor ever conferred on any Innsbruck professor, and on the occasion of his eightieth birthday, Pope Pius X honored him with a most affectionate personal letter. An evidence of the veneration and love his pupils cherished for him is found in the many letters of condolence in which bishops, abbots, professors of theology, superiors of religious orders, all united in praising him as a model of scholarship and virtue. To one and all who knew him he was scholar, priest and friend. Their sentiments are well expressed by the words of a prominent former pupil of Father Hurter, "a luminary of science is extinguished, a voice always eloquent in preaching the

word of God is silenced, a hand indefatigably active in behalf of knowledge, has stiffened in death, a priest's heart full of charity has ceased to beat."

His funeral was a splendid manifestation of the general esteem of which he had been the object. The Rector Magnificus, the deans and professors of the university, as well as thousands of Innsbruck's citizens, paid him the last tribute of honor by accompanying his remains to the cemetery.

May God richly reward dear Father Hurter in Heaven for all that he has worked on earth for His greater glory!

BALTIMORE. *Loyola College. The Novena of Grace.*— The Novena of Grace for 1915 has passed into history. The fervent throngs at the exercises were an effect of grace. Personal comfort was put aside and many a sacrifice made to attend the devotions. If our Lord promised to be in the midst of two or three gathered in His name, His unseen, but not unfelt, presence must have calmed and comforted the hearts of those who gathered in His name to do honor to the friend of His heart, the Apostle of the Indies. And this not in our church only, but in many others where the zeal of the fathers gathered the people to beg the intercession of Saint Francis Xavier with the Giver of all gifts. As Father Whitney said in his last discourse "that, were no temporal favors granted, the daily attendance of 8,100 people and the miracles of grace within the sacred silence of the confessional were sufficient proofs of the almost divine right of the name, Novena of Grace."

During and after the Novena, the fathers were told of favors, temporal and spiritual, granted to numerous clients. Many non-Catholics made the Novena and sent personal thanks to Reverend Father Ennis for the privilege of making it. May Saint Francis, the winner of souls, win them to the true Church!

The press of the city gave such various figures about this Novena that, at the request of many, we give the authentic figures for this year. Communions distributed during these nine days, 7,500. Confessions heard, 6,250. Attendance on the last day of the Novena, determined by actual count, 8,143; this number was distributed at the various exercises of the day as follows: 8.30 o'clock Mass, 825; noonday (2 exercises), 1,247; 4 o'clock (2 exercises), 1,697; 6.15 o'clock (2 exercises), 1,443; 8 o'clock (2 exercises), 2,931. There were nine exercises each day. On the third day the number at the 6.15 o'clock exercise had become so great that it was necessary to start a double service at this hour. Fourteen other churches in this city held the Novena of Grace. Of these, one held four exercises a day, three held three exercises, seven held two exercises, and three held one exercise. From these figures one may easily estimate the growth of this Novena in the

city of Baltimore. The attendance on the last day in our own church shows very closely the average daily attendance, as the crowd each day was about the same.

The following are some of the thanksgivings received for favors granted:

"Though a non-Catholic, I made the Novena, for I have faith in St. Francis Xavier and his pleadings. My husband obtained a good position most unexpectedly."

"I obtained two positions through the Novena of Grace. I know that this is due to St. Francis."

"Bless St. Francis! My daughter was at the point of death, and he interceded with God and now she is on the road to recovery."

"My husband was away from his duties for twenty-five years, he made his peace with God during the Novena."

"A non-Catholic asked me to pray hard for her intention, and said that she would join her request with mine. I made her petition my first intention. Her favor, most important to her, was obtained on the fourth day."

We may add that other notes telling of the return to God after an absence of eighteen, twelve, ten, eight, seven and six years, increase our faith and devotion to this Novena.

Charity Work.—The following is the season's report of the Ladies' Auxiliary of the St. Vincent de Paul Society attached to St. Ignatius' Church:

The Society closes its season's work with one of the most successful years in its history. Two thousand seven hundred and seventy-two pieces of clothing were given out from November 20, 1914, to April 8, 1915. Boys' suits, 37; shoes, 65 pairs; stockings, 135 pairs, through the Young Catholic Friends' Society; 9 families supplied with coal through the Cathedral Charitable Society; 3 families supplied with milk; families regularly visited, 25; hospitals visited, 2; 1 baby baptized; 1 needy person sent to the Little Sisters; Christmas baskets, 25; candy sent at Christmas to the Curtis Bay Mission, 200 pounds; money given to urgent cases, $500; a home given to a man; a successful theatre party was held, from which $275 were realized.

Oratorical Honors.—Leo A. Codd, of the junior class, who recently won first prize in the Maryland-District of Columbia Contest, represented our State in the intersectional contest, on the evening of April 30, at McCoy Hall. The other competitors were representatives from the Universities of Virginia, West Virginia and North Carolina. Mr. Codd was rated second, a boy from West Virginia winning first place.

BOSTON. *Catholic Alumni Sodality. The Annual Retreat.*—The annual retreat, as those who attended well know, was in all respects an unqualified success, and most

gratifying to the preacher, Rev. Father Gannon, and to our spiritual director. The splendid attendance at the closing exercises, the largest, it is believed, in the history of the sodality, is a striking testimony to the vitality of the organization and to the important spiritual results that it is accomplishing.

Oratorical Honor for Boston College Boy.—The oratorical contest of the Intercollegiate Peace Association for the North Atlantic States was held at Clark College, Worcester, Massachusetts, on April 30. Each of the contestants had won the first place, both in a local contest at his own college and in a state intercollegiate contest. The speakers were E. A. Burtt of Yale, representing Connecticut, M. J. Cohen of the College of the City of New York, representing New York, P. W. Lane of Bates College, representing Maine, F. W. Wennerberg of Boston College, representing Massachusetts and C. G. Fenerty of St. Joseph's College, Philadelphia, representing Pennsylvania. It will be noted that two states, Pennsylvania and Massachusetts were represented by students of Catholic colleges, and the fact that the decision of the judges gave Mr. Wennerberg of Boston College the first place in this interstate contest, indicates that something may be said for the value of the training imparted in Catholic educational institutions. Mr. Wennerberg represented the North Atlantic States in the final contest held at Lake Mohonk, on May 19, and by the unanimous vote of the judges was awarded first prize.

BRITISH HONDURAS. *Belize. St. John's College. Conferring of the Pallium by Bishop Hopkins, S. J. Father Hornsby writes:* *March 25, 1915.*

DEAR REV. FATHER: P. C.

It must be admitted that the conferring of the Pallium is a rare and noteworthy ceremony for an humble little missionary Cathedral like ours of Belize. That is the ceremony we had here on February 21, when the Archbishop of Guatemala was invested by our Bishop.

On Friday, February 19, the Archbishop came up, unannounced, though not entirely unexpected. It was something of a sensation for our little community to have such a distinguished guest, and his request to be invested with the Pallium by His Lordship, Bishop Hopkins, on the following Sunday, threw us into a mild state of excitement. His Lordship was relieved, upon consulting the Pontificale, to find that it was a simple little ceremony. It must not be inferred, however, that he would have been dismayed by anything formidable in the line of ceremonies. The daily war bulletin served as a means of giving notice of the rare ceremony to take place.

His Lordship pontificated at the usual hour of High Mass, and the Archbishop assisted in the sanctuary, at-

tended by his secretary and two lay "padrinos" (sponsors), who had come up with him for that purpose. There were also in the sanctuary our two knights of St. Gregory, arrayed in their modest but elegant uniform. At the proper time, after communion, the Archbishop advanced to the altar steps and knelt before the celebrant seated on the faldstool. After the Bull had been read in Latin and English, the Archbishop read his profession of faith in a firm voice and with marked emphasis on important words. He was then invested according to the prescribed formula.

His Grace, Don Julian Raymund Riveiro, Archbishop of Guatemala City, is a metropolitan without suffragans. He is a native of Guatemala, a member of the Dominican order, about sixty years of age. He is a person of quiet, simple and amiable manners, and seems to be a holy and devoted prelate. He had a twofold object in coming to Belize; one was to be invested with the Pallium, and the other, to proceed on a visitation to a part of his diocese which he could hardly reach but through our colony. Nevertheless, we considered it a special honor and a mark of friendship worthy of appreciation, that he chose to come here for the investiture, rather than to go to any of the neighboring republics or to New Orleans.

Another interesting item of news from Belize is the gratifying success of our boys in the Cambridge local examinations. We presented eleven candidates in a total of sixty-three from Belize, and we had ten passes out of twenty-three. Our five candidates for the junior examinations all passed, four securing first-class passes; one of the candidates for the preliminaries failed. Our success was so marked that even the Rector of the Anglican Church, Archdeacon Murray, wrote Father Superior a note of congratulation. Most of the Catholic schools in British possessions go in for the Cambridge local examinations, and the success which they generally obtain gives them a high standing in their respective communities. We have now fallen in line with the numerous competitors in these examinations of world-wide extent, and, with the blessing of God, we hope to maintain the high standing reached this year. The examinations are not easy; good solid study and assiduous drilling are required for success. In Scripture, for instance, for the junior examinations, Father Stevenson says that the requirements represent more than is sometimes acquired in that branch in some of our colleges.

COLORADO. *Denver. Father Pantanella Vindicated.*—Robert J. Lowery's $50,000 damage suit, brought some fourteen months ago against the venerable Father Dominic Pantanella, S. J., the octogenarian pioneer at the Sacred Heart College, was thrown out of District Judge W. D.

Wright's court, when Father Pantanella's attorneys, Messrs. T. J. O'Donnell and Thomas Ward, Jr., presented a motion for non-suit. The court ruled repeatedly that Lowery had absolutely no standing for damages, despite the persistent and repeated pleas of opposing counsel.

The case caused somewhat of a sensation when it was filed, but it was realized that it would not stand a minute in the court, due to the saintly life of the man attacked, as well as to his advanced age. The Lowerys, who should be Catholics, had been helped by the Jesuit Fathers in a financial way.

Golden Jubilee of the Priesthood.—On June 10, Fathers S. Persone, P. Tommasini and D. Pantanella celebrated the golden jubilee of their priesthood. The three were ordained on June 10, 1865, at Au Puy, near Vals, France. All are in the mission of Colorado. We hope to give a longer account of this rare anniversary in a future number.

GEORGETOWN. *The University. Cardinal O'Connell of Boston, Honors the University.*—Georgetown University was honored during the week of April 18-24, by His Eminence, the Cardinal Archbishop of Boston, who made two visits there. The first was on Tuesday, when His Eminence was greeted by the faculty and a group of students from Boston. The staff at present includes two former presidents of Boston College, Rev. Edward I. Devitt, S. J., professor-emeritus of history and Rev. Thomas I. Gasson, S.J., dean of the graduate department and professor of sociology, both of whom were delighted to see the illustrious spiritual leader of the Catholics of New England.

The second visit took place on the following day, when His Eminence, the Cardinal, celebrated mass in the chapel for the students. The Cardinal was assisted by Rev. Joseph F. Coppinger, permanent rector of St. Augustine's Church, South Boston, and Father Gasson. All the students received holy communion, which was given by His Eminence.

After the mass, His Eminence, the Cardinal, delivered an address to the students, speaking on the value of college training as a preparation for life work. His Eminence showed the need of just such a training as these young men were receiving. Life is their greatest treasure, he pointed out, and one of the most serious problems facing them is that of living well; not to do this is to fail utterly and irrevocably.

Adverting to the need of a solid groundwork for a life training, His Eminence drew a parallel from the foundations of a bridge. These foundations are invisible; they are without ornament, but they are absolutely necessary for the stability of the whole structure. The work of the

superstructure may be broken off without endangering the rest of the bridge; but it is different with the unseen supports. These cannot be tampered with, else the structure will not remain intact.

Continuing, His Eminence, the Cardinal, dwelt on the blessings and advantages enjoyed by students in a Catholic college. Here, he pointed out, every effort is made to lay deep and massive foundations for their life work, for a career which will be an honor to the Church and a source of strength to the country. His Eminence expressed his great happiness at seeing so many of the students receive the Holy Eucharist. He closed his discourse by an earnest exhortation to the boys always to have recourse to the Bread of Life for the purpose of acquiring the strength necessary for them to battle successfully with the world.

Following the Cardinal's address a reception was tendered His Eminence in the main parlor of the Healy building, where he met the members of the senior class and the students from the New England States. As the Cardinal descended the steps of the main entrance he was greeted by enthusiastic cheers from the entire student body, which had gathered on the campus.

Distinguished Reception.—The purpose of the reception held on the afternoon of Saturday, February 13, 1915, was to introduce to the faculties of the various branches of the university and to the friends of Georgetown, the members of the board of regents.

Representatives of foreign governments, the Chief Justice of the Supreme Court of the United States, Chief Justice Shepard and Associate Justices Robb and Van Orsdel of the District Court of Appeals, and Chief Justice Covington and several of his associates in the District Court were among the large number attending the reception and extending congratulations to Father Donlon, and wishing the new board of regents success in the work undertaken by them. The sessions of Congress prevented the attendance of many of the legislators.

The large room of the Hirst library was crowded during the reception and the overflow was cared for in the adjoining corridor and in the annex to the Riggs library on the floor above. Father Donlon took his place at the head of the receiving line promptly at 4 o'clock, and for more than two hours was the recipient of congratulations from the long line of guests. With him in the receiving line were the alumni members of the board of regents, each of whom was presented in turn to the visitors.

Golden Jubilee of Brother James McCloskey.—On April 26, occurred the golden jubilee of the religious life of Brother McCloskey. Brother McCloskey, the venerable jubilarian, still hale and hearty, was born in county Londonderry,

Ireland, on November 10, 1843, and came to America when he was seven years of age. Desiring to consecrate his life to God's holy service in the religious life, he joined the New York-Canadian mission of the Society, on April 26, 1865, going to Sault au Recollet, Canada, for his noviceship. Most of his religious life since has been passed at Woodstock and Georgetown in the office of infirmarian, in which office he has won the gratitude of Ours and of the boys who have been the recipients of his kindness and self-sacrifice. He came to Georgetown in 1885 and has endeared himself, both to the community and many college boys, during these thirty years of devoted care for those sick at Georgetown.

On the happy occasion of his jubilee, Brother McCloskey was the recipient of heartfelt greetings and felicitations from very many of Ours throughout the province. At the dinner on jubilee day, Rev. Father Rector spoke of Brother McCloskey's unfailing devotedness and kindness which he had witnessed as a student at Georgetown, again as a scholastic, and later as a priest teaching there, and finally during his rectorship. Father Devitt welcomed the good brother to the honored ranks of the jubilarians, and spoke feelingly of his forty-six years of acquaintance with Brother McCloskey, years during which they have nearly always been together at Woodstock or Georgetown. Mr. McQuade made a hearty address of congratulation on behalf of the scholastics of the college, and Mr. Herzog read a beautiful poem in honor of the venerable jubilarian.

A feature of the jubilee celebration, which especially appealed to the boys of the college, was the holiday granted them by Rev. Father Rector, in honor of Brother McCloskey's long and unfailing devotion to Georgetown. Ad multos annos et felicissimos!

INDIA. *Darjeeling, North Point. St. Joseph's College.*—In the year 1913-1914, 226 boys attended school, eighteen as day-scholars. These numbers are the largest North Point has ever had on its rolls. The distribution of the boys in the different classes of the school shows a large increase in the lower divisions. Accommodation for them is hardly sufficient, whereas, in the special and high school departments there in room available. This is due to the many boys who leave us before reaching the higher classes. As late as this year, twenty-five left North Point to continue their studies in England. A very great advantage is derived from the fact that the boys come to us quite young, for they enjoy the benefit of the course of studies from its beginning and they are early initiated into habits of order and discipline so necessary for the formation of the efficient man.

We were very successful in the Cambridge local examinations. Seventeen seniors were sent up, fifteen passed;

two obtained the school certificate. S. Blake secured honors, and distinction in Scripture. S. Freeman was awarded distinction marks in English language and literature. All the juniors, thirteen in number, passed the examination; six of them with the school certificate, M. Joseph securing honors. North Point can in no way compare in numbers with the schools in the plains; yet we found that we had passed more boys in the senior examination than any school in India. We do not send up candidates for the preliminary examination.

More facilities will be afforded in the future for the scientific training of students in both the special and the school departments, by the opening of the new science hall. Chemical and physical laboratories will be equipped for the practical courses, the importance of which is now so much insisted upon by all universities and engineering colleges. The training will begin in the school department for boys who do not follow the complete curriculum of studies as taught at North Point, and for those who show special abilities for science. The allotment made to the college by the government of Bengal, of the substantial amount of Rs. 35,000 from the imperial grant for European education, has enabled us to erect a suitable building for these laboratories, which, it is hoped, will be fully fitted up before the beginning of the next school year.

In sports our colors have not been lowered. This unbroken series of successes secured us the Edinburgh cricket shield and the DuBern hockey cup for another year. The inter-school challenge cup was brought back this year to North Point by the victorious college nine, which thus retrieved past failures. The true sporting spirit and the healthy rivalry, which were a pleasant feature of all the matches, enhanced not a little the interest in these competitions.

Marriage in Chhota-Nagpore. Father S. Carberry writes as follows in the Catholic Herald of India, February 10, 1915:—Last Monday, January 11, was a gala day here—I married off forty-one couples in a string. I have once before written about the custom of marriages in Chhota-Nagpore. Perhaps some may remember. It is the custom here to have all the marriages together in winter, a few before Advent, the bulk after the Epiphany. The chief reason is that there is rice enough at that season for feasting, especially for the indispensable rice-beer. Besides, especially in this Mandar mission, many men go to Calcutta or the tea-gardens to earn a little money immediately after the marriage is over. The parents make the match, the boy and girl have only to take what they get. Needless to say we're trying our best to teach our young people that they have a voice in the matter. Here and there it is taking, very slowly, for the custom is deep-rooted. In one thing our Chhota-Nagporians can give a

lesson to many Calcutta Catholics. They have entirely acquiesced to our advice, in keeping with the spirit and the ardent desire of the Church, and all the marriages are in the morning before mass. Thus, they may receive holy communion side by side and have the special nuptial blessing during the mass. The marriage guests also receive holy communion. Don't you think this a better gift than fish-knives and toast-racks? Our Mandar church presented a grand sight. The altar was bright with lights and flowers galore. The forty-one couples were on special mats, in a line right down to the door of the church. All the girls were crowned with flowers. The church was crammed with people closely packed. There were a good deal over 300 communions. Let us say half the number of people went to communion, it will give you from six to seven hundred present, and with the non-christian people who remained outside it must have been close on 800. They nearly all spent the evening in our compound. We could not accommodate all, so a certain number spent the night under the mangoe trees. We gave out all our mats and heaps of straw, of which we had a good supply. They made fires and seemed to be quite happy, singing and drumming till we begged of them to stop.

It was 12 o'clock when I went to be bed. At 3.30 I went out on the verandah and saw the camp fires still merrily blazing and groups of people around chatting and laughing. I wonder if they slept at all that night. I have often had occasion to observe that these people can see much better in the dark than we can, their eyes are attuned to it, being accustomed to do without lights. They could see well enough to gather flowers in the night for bridal crowns; there was little left in my garden when I saw it next morning.

Madras. Death of Father Sewell.—Rev. Father J. D. W. Sewell, S. J., the foremost Catholic educationist in India, died in Madras on the 13th of February. A scion of the well-known Duncan family of Scotland and son of General Sir William Sewell, the future Jesuit was born in Madras in 1836. Like his distinguished father he entered military service under the Indian government, and worked his way to the rank of a major. He saw active service in China in 1857, and was for a time stationed at Trichinopoly, where, in after years, he was destined to do a great work for the Church, as a Catholic priest and Jesuit. In 1872 he became a Catholic. With characteristic generosity he soon yielded his sword to the soldier saint of Pampeluna, and sought admission into the Society of Jesus. Ordained priest in 1880, he was two years later attached to the staff of St. Joseph's College, Trichinopoly. Because of the lack of pecuniary resources, and the active competition of

Protestant educational propaganda, the college was then struggling for its existence. The acquisition at this juncture of such an able and influential person as Father Sewell to the staff promised well for the future and marked a new era in the development of the institution, and through it, of Catholic education in general. For the last thirty-two years he has been at its helm, and by his labors and personal initiative has made it the unrivalled seat of learning in India, which it is at present.

Apart from the duties that devolved on him as Principal of St. Joseph's, Father Sewell had also an ample share in the government of the Madras University, of which the college is a constituent part. His marked ability and wide experience made him a valuable adviser to university faculties, and entitled him to membership both in the Senate and in the syndicate. In these capacities he was enabled to take an active part in the various reforms recently introduced into the university, and the impress of his personality is visible in every page of its legislation during the past three decades. No educational commission of any importance, during this period, was instituted by the university in which Father Sewell did not take a prominent part, either as a member, or as president. In particular, he was mainly responsible for a body of excellent regulations calculated to promote intellectual and social life among the undergraduates. Owing to the great diversities of castes and creeds, the Indian undergraduates were outside the pale of a common collegiate life. St. Joseph's showed by practical results, how, without wounding caste susceptibilities, such an adjustment could be worked out. The example set by the Jesuit College has been taken up by other institutions and in accredited college hostels the experiment is being tried of a real "university life", such as exists in Oxford and Cambridge.

This part of Father Sewell's educational activity has been universally welcomed, and may be counted a step forward in the social evolution of the country. In recognition of his distinguished services in the cause of education, the British Government decorated him with the Kaiser-i-Hind gold medal, and he was also invited, in 1908, to deliver the convocation address to the undergraduates, in the place of the chancellor, the Governor of Madras.

Not only as an educationist, but also as a citizen, Father Sewell enjoyed high repute in India. He was for years, member and chairman of the municipality of Trichinopoly, and during his regime, were set on foot many city-reforms, benefiting all classes of people. His influence among Hindoos and Mohammedans was so deep and practical as to conciliate respect and good-will towards the Catholic community as a whole. On all public occasions and in the eyes of the people, he was the recognized leader and repre-

sentative of the Catholics, and the latter looked up to him for counsel and guidance at all grave emergencies. His very name and presence have sufficed to quell public disturbances against Catholic worship, and the writer remembers how, on one occasion, all Catholic eyes turned prayerfully to the venerable septuagenarian, and how, at the sight of his majestic form and silvery hair, bigotry and rage disarmed themselves. The memory of his noble personality will continue to make for peace and concord in a land none too indulgent to the Catholic Church. The deceased Jesuit was in his day an ornament to his Order, to the Church in India and to the University of Madras. Such a personage is not easily replaced, and his loss is therefore irreparable.

If Father Sewell was a great educationist, he was still greater in his childlike piety and transparent simplicity of life as became a priest and religious. Silently, but effectively, his zeal and charity have been exercised towards his numerous Protestant friends, and many a notable conversion to the Church was noiselessly effected. His funeral, which took place in Trichinopoly, the scene of his labors for nearly half a century, as officer and priest, was a public event, and was accorded full military honors.

The Madura Mission.—The Madura mission is in charge of the Society, with Bishop Faisendier, S. J., Ordinary of Trichinopoly. The fathers having charge of 255,000 Christians, quite a respectable number until it is compared with the 6,000,000 pagans in the same district. With a territory nearly 17,000 miles square, and the means of travel the most primitive, the missionaries find the work particularly difficult. In their various schools and colleges are 15,000 pupils. Four orphan asylums care for the homeless children. The Jesuits have, besides, six industrial schools where the boys are taught useful trades.

Just at present Bishop Faisendier is confronted with a new situation. Many of his fathers have returned to their native France, and are now at the front. This leaves the missions badly handicapped.

Mangalore. St. Aloysius' College.—The year, 1913-1914, marked a steady progress in all directions.

The total number of students on the rolls at the close of the academic year was 1,396. This means an increase of 97 on the 1,299 of the preceding year. The total was made up of 188 students in the college department, 265 in the high school department, 408 in the lower secondary department and 535 in the primary department. The average daily attendance was 1,332.

The noteworthy event of the past year was the visit graciously paid to the college by His Excellency, Lord Pentland, the Governor of Madras, on the 5th of November last. His Excellency was shown over the various

parts of the institution, and expressed himself well pleased with what he saw.

Mangalore. Silver Jubilee of the Sodality of St. Aloysius' College.—A little pamphlet of forty-six pages, beautifully gotten up, tells the growing history of the sodality of St. Aloysius' College, Mangalore, India. The silver jubilee celebration was held with great splendor, on June 15, 1914.

IRELAND. *Decree Introducing the Cause of the Irish Martyrs.*—Among the 257 martyrs, whose cause the decree of February. 12, 1915, has allowed to be introduced to the Sacred Congregation of Rites, are the names of the following members of our Society: Edmund MacDaniell, Dominick O'Collins, William Boyton, Robert Neterville and John Both.

Mungret. The Apostolic School. A Fine Record.—We received, not long ago, the first number of "*The Apostolic Record*", a new publication issued by Mungret College. It is full of interesting news about the works of the old boys in every part of the world. We heartily wish the new magazine every success. From it we clip the following items:

In Mungret Apostolic School about seventy young missionaries are now being trained, a number that could be increased almost indefinitely if means were at hand for their maintenance. Since its foundation some thirty years ago, Mungret has sent forth about 200 missionaries, who are now fighting Christ's battle in almost every part of the globe. The school is most universal in its scope, which includes all really foreign and pioneer missions, and prepares young aspirants for any order or congregation that will accept the condition of sending the young candidate to work in the foreign missions.

Of the twenty-two students who completed their course in Mungret during the past three years, five are attached to missions in India, Ceylon and the Philippines, five to missions in Australia, three to missions in Africa, one is destined for Malta, and eight are distributed among the pioneer dioceses of the Southern American states.

Of the students now being trained in the Apostolic school, eight are preparing for the arduous mission of China, two for India, two for Ceylon, and the vast majority are ready to accept with indifference any mission, no matter how severe, that the Superior may assign them.

Including both those who have been actually ordained to the priesthood and those who have left the Apostolic school to complete their ecclesiastical studies for the foreign missions, Mungret has already given to the Church close on 200 subjects. Of these, 114 are devoted to secular missions, fifty-six are attached to the Society of Jesus, and twenty-three belong to other Orders or Congregations. Of

the total number some 120 are engaged in, or destined to, work in America, twenty-three in Asia, thirty in Australasia, twelve in Africa, and eight in Europe. On the whole it may be claimed that the distribution of the Mungret missioners is fairly Catholic or universal. A more detailed synopsis is given below.

DISTRIBUTION OF PAST MUNGRET APOSTOLIC STUDENTS.

ATTACHED TO	U. S. AMERICA	ASIA	AUSTRALIA	AFRICA	EUROPE	TOTAL
Secular Missions	81	4	20	8	2	115
Carmelites	–	–	–	–	1	1
Dominicans	–	2	–	–	–	2
Holy Ghost Fathers	–	–	–	1	–	1
Jesuits	36	8	8	2	2	56
Mill Hill Fathers	–	–	–	1	–	1
Oblates of M. I.	–	3	–	–	–	3
Passionists	–	–	–	–	2	2
Redemptorists	3	2	3	–	1	9
Vincentians	–	4	–	–	–	4
TOTALS	120	23	31	12	8	194

JAMAICA. *Kingston. The Vicariate Committee.*—On Sunday, January 17, by the invitation of His Lordship, several prominent members of the Catholic laity met in the Bishop's room, at the conclusion of high mass to discuss the constitution of a Vicariate Catholic committee for the needs of Catholicity in Jamaica.

His Lordship introduced the subject to those present by remarking that though in most dioceses all over the world, the laity worked in co-operation with the Bishop and clergy in regard to the financial needs of their Church, up to the present time, there has existed no organization of this sort in Jamaica itself.

He desired to introduce henceforth, co-operation on the part of the laity in his Vicariate schemes, and with this object he had called together certain representative members of the Catholic community to present to them a bird's-eye view of the financial situation which obtained, and to ask them to assist him by the benefit of their advice, as men of well-known business capacity and ability in the island.

Mass for Prisoners of War.—On Thursday, January 14, with the kind permission of the military authorities, and at the earnest petition of the men themselves, services were held at Up-Park camp for the German prisoners of war detained there. At 7 o'clock mass was said in a large tent

for the sixty or seventy Catholic prisoners, most of whom had not assisted at holy mass since the outbreak of war. At 8 o'clock, all the prisoners, Catholic and non-Catholic, assembled in a corner of the compound for field-service.

After a hymn had been sung, the officiating priest, Father O'Mailia, gave an address in German, and though the accent and grammar of the address left much room for improvement (in the opinion alone of the good father himself,) the delight of the men was extremely touching.

Prayers were then offered for the speedy restoration of peace; the service closed with German hymns sung with great vigor.

Seaford Town. The Opening of the Church of the Sacred Heart.—November 22, was a red letter day in the parish; Bishop Collins opened the newly constructed church.

It has taken just two years to construct this compact hurricane-proof and earthquake-proof edifice. It stands on elevated ground with a background of some of the most lovely scenery to be found in Jamaica. On all sides mountain ranges, rich with the luxuriant growth of banana cultivation, meet the eye, and it is here, where the God of nature is so clearly visible to all passers-by, that the faithful Catholics of Seaford Town now congregate to worship in their own church.

The building is of stone and has been erected at a cost of £600.

The morning of November 22, saw a crowded congregation in the schoolroon, assembled for mass, at 5 A. M., and there was also a second mass, at 7 A. M., said by Rev. Father Harpes, S. J., (who had accompanied His Lordship). As many as 145 members of the congregation approached the holy table at these services. At 10.30 A. M., the high mass commenced. The new church proved far too small for its visitors. Many had to hear mass from the outside premises and it is estimated that fully 1,000 persons were present.

JAPAN. *The Institute of Higher Learning.*—The institution of higher learning at Tokyo, it is stated, has suffered from the war only indirectly, in as far as it is deprived of assistance from European sources, while it is not yet self-supporting. Fortunately three of the fathers have been appointed to temporary government positions, two of them teaching German literature at the government university and another acting as professor of German and Latin at the Dai Schi Koto gakko, the "Great First High School," which is directly preparatory to the university. The daily intercourse between Japanese and Jesuit professors may help to remove many of the existing prejudices. The Japanese have in other ways likewise shown their good will. In a law suit, into which the Catholic institution was forced by exorbitant claims made upon it, the judges

were throughout favorable to it, though the claimant was a Japanese, and the Jesuits, foreigners, many of them from a country actually at war with Japan. There is a splendid spirit among the Japanese students, and the Catholics are described as models of piety and cheerfulness.

JERSEY CITY.—*St. Peter's College. New Rector.*—Father James F. McDermott was appointed Rector of St. Peter's College, April 24, to succeed Father Joseph Mulry, who was, on the same day, transferred to Fordham, as Rector of the university.

MISSOURI PROVINCE. *Chicago. Loyola University.*—After five years of affiliation with Loyola University, the Bennett Medical College finally passed under the complete control of the university faculty. The Bennett Medical College, even while affiliated with Loyola, has grown and prospered into one of the largest and most successful medical schools in the country.

As an instance of the thorough training of its graduates, it must be mentioned that at the examinations held last year in various states, only two of the large graduation class failed to pass the test. Few medical schools have so satisfactory a record.

Bennett Medical College is one of the oldest medical schools in the west. Its charter was granted by the Illinois Assembly, in 1868. It has numbered on its faculty some of the best-known physicians of the state, while its graduates rank high in the medical profession.

Now that Loyola University has assumed control of and actually owns all the departments, an era of even greater success is anticipated. For the present, no radical changes are to be made, either in the administration of the school or the teaching body. But there is now possible a complete supervision by Jesuit regents that was impracticable when the college was merely an affiliated institution.

In accord with the modern spirit of medical education, the policy has been adopted of admitting as students only those who have had one year at least of college work. To supply prospective students with credits in science which may be lacking, a premedical course will be opened in the fall, at the Cudahy Science Hall, on the north side.

The acquisition of Bennett as a part of Loyola University, brings a fourth medical school under Jesuit control in the middle west.

Holy Family Church. Golden Jubilee of Brother Thomas Waldron, S. J.—The celebration of Brother Waldron's golden jubilee took place Sunday, April 18, in Holy Family Church and St. Ignatius' College. It began with mass offered by the reverend rector, Father John L. Mathery, S. J., at 6 o'clock. The preacher of the occasion was the Rev. Father John Neenan, S. J.

Surrounded by flowers and palms in the center of the great sanctuary, the humble jubilarian knelt and offered his heart's thanksgiving to God for his vocation and the fifty long years he was privileged to spend fervently in His service.

The great altar was resplendent with lights and flowers, and all of the priests, scholastics and brothers that could be present occupied places in the sanctuary.

At the celebration in the evening, fathers, scholastics and brothers from Loyola Academy and the Sacred Heart Church came to offer their congratulations.

St. Louis. The University. Catechetical Work of the Divinity Students.—An interesting item in the report of the Fourth Annual Charity Conference of St. Louis was the extent of the catechetical work being done by the theologians and philosophers at the university. A city with a large cosmopolitan population like that of St. Louis, gives plenty of scope for missionary labor; and the scholastic who knows several languages needs not go far to find opportunity to put them to use in the interests of God's poor.

At present throughout the city the scholastics have charge of seven missions which are as varied in type and nationality as could be. Three Italian Sunday Schools are conducted in different parts of the town; there is a mission to the Spanish children, one to Syrians and another to the Hungarians; while a fourth group of missionaries teach catechism at the Newsboys' Home.

The exact statistics mentioned in the report give some idea of the number of children that are weekly brought under Jesuit influence.

The largest mission is that at St. Ambrose Italian Church, in the section of the town locally known as Dago Hill. During the past few years, the mission has been built up from a scant sixty irregular members to its present enrolment of 764. A first communion class of 253 will make clear the amount of good the mission is doing.

Of the two other Italian missions further down in the heart of the city, one is devoted to work among the Sicilian emigrants; the other cares for the Italians from the mainland. Together, the missions number almost 400 children; but the unstable character of the children's environment, and the difficulty of gaining any permanent hold on them, with merely weekly meetings, make the actual class attendance somewhat lower. One feature that has been recently introduced, is a division of the Boy Scouts, in charge of one of the fathers.

The Spanish, Syrian and Hungarian missions are all of recent date; yet, their flourishing condition is indicated by

the fact that fifty Spaniards, one hundred Syrians and fifty Hungarians have joined the classes arranged for them, and in all over fifty were, last year, prepared for their first communion.

Reports of Catholic Charities, May, 1915. Sunday School Work of the Divinity Students of St. Louis University.—St. Ambrose Church, Cooper street and Wilson avenue: Teachers, 62; enrolment, 764; average attendance, 576; prepared for first communion, 253.

St. Anthony the Hermit, 617 South Broadway: Teachers, 4; enrolment, 51; average attendance, 43; prepared for first communion, 12.

St. Boniface (Spanish), Michigan avenue and Schirmer street (established 1912): Teachers, 5; enrolment, 48; average attendance, 28; prepared for first communion, 12.

St. Charles Borromeo Church, Twenty-ninth and Locust streets (established 1904): Teachers, 11; enrolment, 175; average attendance, 100; prepared for first communion, 75.

Our Lady Help of Christians Church, Tenth and Wash streets: Teachers, 18; average attendance, 200; boy scouts, 18.

St. Raymond's (Syrian), Ninth and La Salle streets (established 1914): Teachers, 9; enrolment, 100; average attendance, 75; prepared for first communion, 25.

Extension Course for Sisters.—The extension course in English literature which was mentioned in the last LETTERS as a successful feature of the present winter, was repeated on successive Saturday afternoons for the benefit of the teaching sisterhoods of the city. The invitation offered to the nuns was accepted with enthusiasm, with the result that about 200 sisters from the local academies, high schools and grammar schools were present at the lectures. The subjects treated were the same as those given to the ladies and gentlemen who attended the extension course, and embraced a comprehensive series of talks on style, criticism, reading, poetry (dramatic and lyric), the novel, the drama and the morality of literature.

Peace Oratorical Contest.—Jesuit students figured prominently in the peace oratorical contest of the present year. The news of the successful competitors in the east came simultaneously with that of the victory of a St. Louis University student, Mr. J. T. Goeke, in the Missouri state contest. In Wisconsin and Nebraska the successful contestants were students of Marquette and Creighton Universities respectively.

NEW YORK. *The Pope's Letter on Mexico.*—We publish this letter because of the tribute paid in it by Our Holy Father, Pope Benedict XV, to the unceasing efforts of Father R. H. Tierney, in behalf of the persecuted church in that stricken country:

To Our Beloved Son,
JAMES GIBBONS,
Cardinal Priest of the Holy Roman Church,
Of the Title of St. Mary beyond the Tiber,
Archbishop of Baltimore.

OUR BELOVED SON,

Health and Apostolic Benediction:

We are in constant receipt of information about the efforts that Catholics, and especially the Catholics of the United States of America, are making under the guidance of the venerable bishops, to carry out our wishes and to alleviate the sorrow and distress which for so long have been the heavy portion of many of our brethren in Catholic Mexico, a country sorely harassed by revolution. And in particular we are not unaware of the widespread, active charity, which has manifested itself in so many ways: through assistance given by the press and by public meetings, by subscriptions and collections, and the inauguration of good works of all kinds. Different men have helped on the cause in various ways, some by lending to it the prestige of their high position as citizens, others by giving it financial assistance, and still others—and to these we call especial attention—by devoting to it their best qualities of head and heart; but in every case the motive power of their action has been charity. This has made it possible to shelter and afford assistance to the exiled bishops, priests and religious of both sexes, and has given us the great consolation of seeing the young Mexican aspirants to the priesthood, notwithstanding their poverty, continuing their education in the seminaries. The result is that here in Europe all are beginning to recognize that the love, care and protection thus shown the exiles, are among the most beautiful characteristics of christian and civil life in America.

Many have had a share in this good work, but over and beyond yourself, Our Beloved Son, and the two other Cardinals who have been conspicuous for their generous participation in the matter, it gives Us pleasure to mention by name Our Venerable Brothers, the Archbishops of Chicago and New Orleans, the Bishops of Springfield, Matanzas, Toledo, St. Christopher in Havana, and of San Antonio who has already been praised by Us; also Our Beloved Sons, Fathers Francis C. Kelley, President of the Church Extension Society and Richard H. Tierney, S. J., Editor of the review "*America.*"

On all these and the others we bestow praise, both as a recognition of their past efforts and as a spur to fresh endeavor, for it is Our hope that not they alone, but all "generous and willing souls" as well, will not only continue their successful labors in behalf of this work of piety, but will even increase them, until the restoration to our

beloved Republic of Mexico of civil order and Christian liberty has been accomplished, a consummation which We trust will not be long deferred.

For the present, as an earnest of the blessings of Heaven, and as proof of Our good wishes, with all love in the Lord, We bestow on you, Our Beloved Son, and on your entire archdiocese the Apostolic Benediction.

Given at Rome in St. Peter's, March 17, 1915, in the first year of our Pontificate.

BENEDICT PP. XV.

Brooklyn. Golden Jubilee of the Priesthood of Father Thomas A. Reid.—Father Reid celebrated the rare event of the golden jubilee of his priesthood on June 10. The public celebration took place in St. Ignatius' Church, June 6. Notwithstanding his seventy-three years (Father Reid was born July 21, 1842), the venerable jubilarian sang the high mass at 11 o'clock on Sunday, June 6, when a special sermon, suited to the occasion, was preached by Rev. John L. Belford, Rector of the Church of the Nativity. This choice of a preacher from the ranks of the secular clergy was very appropriate for the reason that Father Reid performed his first five years of priestly duties in Assumption parish, Brooklyn, as assistant of Rev. William Keegan, from 1865 to 1870. It was fitting, too, that a Brooklyn priest should offer this jubilee greeting, because Father Reid, although born in the old parish of St. Peter's, Barclay street, New York, moved to Brooklyn with his parents, in early childhood, served as an altar-boy in the Assumption Church under Father Bacon, afterwards first Bishop of Portland, Me., and attended the school at the corner of Jay and Talman streets, which was afterwards incorporated in the church.

Early aspiration to the priesthood led this Brooklyn boy to St. Charles' College, Maryland, for his preparatory studies and to Mt. St. Mary's, Emmittsburg, Md., for his college course. For his theological studies he went to the North American College in Rome, where he was ordained priest by Cardinal Patrizzi on June 10, 1865.

Five years later, in August, 1870, he took leave of his many friends among the clergy and laity of Brooklyn, applied for admission to the Society of Jesus and was sent for his novitiate to Roehampton, England. Returning to this country after taking his first vows as a Jesuit, he began the work of a priest of the Society of Jesus.

Centennial of Dedication of St. Patrick's Church, New York City.—Old St. Patrick's Church, Mott and Prince streets, New York, was dedicated by Bishop Cheverus of Boston, May 4, 1815. The centenary of this ceremony was commemorated with an imposing programme, on Sunday, May 2. This event is of interest to Ours, because Fathers

Anthony Kohlmann and Benedict J. Fenwick were pastors of the church from 1809 to 1815. Father Fenwick, afterwards Bishop of Boston, was the pastor of the church when it was dedicated.

Fordham University. New Rector.—Father Joseph A. Mulry was appointed Rector of the University, April 24, Father McCloskey, the retiring Rector is now attached to Boston College.

PHILADELPHIA. *Activities at the Gesu.*—During the last mission at the Gesu, conducted as is customary with us by our own fathers, a member of the band, who, though not of the province, was yet a competent judge from his wide experience in such matters, made this eulogy of the Gesu: "Well, this is certainly a remarkable parish, and the piety of the people as evidenced by their attendance at the various devotional exercises surpasses by all odds anything I have had experience of not only in churches of Ours, but in all my missionary career—and I have been in some great parishes."

Now, though this is indeed a high encomium, it would seem not altogether undeserved, for the same sentiment has been time and again expressed by Ours who have been stationed at the Gesu and by others who have been associatiated with the activities of the parish for any appreciable time. As one of the former rectors expressed it, "the Gesu is a consoling place to labor in, and the response of the people in their practical and constant appreciation of all the helps and means afforded for personal sanctification, and the edification of the neighbor to the glory of God is most gratifying. The Gesu is a thoroughly Catholic parish in the full sense of the term."

There are, it is true, quite a number of people coming to the Gesu who do not live within the parish limits, but this is common enough in all our Jesuit churches where the faithful are attracted by the "copia confessorum," the preaching and the completeness and solemnity of the ceremonies.

We believe, however, that it is the 'religious personnel,' if we may so express it, of the members of the parish proper that gives the Gesu its distinctive character and calls forth expressions of admiration and praise from all who have witnessed it.

The large gatherings at all the Sunday masses, and especially the congregation of men at the high mass; the number of Sunday communions reaching regularly to the two thousand mark, and even going beyond that on great feasts and days of special devotion, as on the first Friday; the flourishing condition of the several branches of the Blessed Virgin's Sodality, so plainly evident at the crowded weekly meetings of the sodality for the married men, the married women, the young men and the young ladies, the boys and the girls; the faithful attendance at the various exercises of the special

Novenas made at stated times throughout the year; the zeal and piety of the very large membership in the Apostleship of prayer, all these are signs and indications—patent, indeed, that the spiritual life of the parish is strong and vigorous, and that the splendid growth in personal piety, in devotion and zeal for God's honor and glory well deserve the praise bestowed on the activities of the parish by all who have at heart God's dealings with man through His church.

And yet the program of activities at the Gesu in the spiritual line would be incomplete without mention of the labor and devoted zeal of Ours in other fields. There is the supervision of our parochial school with the interests of over eleven hundred children to be looked after; a large and flourishing class for converts held bi-weekly; the chaplains' duties at St. Joseph's Hospital and at the German Hospital, both large institutions; the Sunday Mass and weekly confessions for the Catholic inmates of the penitentiary; the ministering in all spiritual matters to the large household of the aged poor at the Little Sisters; the religious instructions of the adult Catholic deaf and care of the institution for the training of deaf children. All these spiritual and corporal works of mercy, as they are most faithfully attended to and abundantly fruitful in blessed results, make heavy demands on the time and energy of those engaged therein.

And notwithstanding this astonishingly long list of activities, the services of our fathers are in constant requisition by the secular clergy, and as there exists between them and Ours a remarkable spirit of union and harmony, sacrifices must be made to comply with these requests. Then, too, monthly conferences are given to the communities of several convents and the sodalities of the Children of Mary attached to these convents are in our charge. There is also a course of christian apologetics arranged for the members of the Catholic teachers' clubs that have organized in several centres.

In conclusion it may not be amiss to say that the motive back of what is here set down is not any unworthy spirit of boasting or vain parade of labors, but the thought is rather that Ours will be interested therein and will be edified, and seeing these good works may, with us, give glory to God.

The College. The Evening Classes.—The announcement that evening classes were to open at St. Joseph's College, on February 1, 1915, was a bit of news hailed with enthusiasm throughout Catholic circles in and outside the city. Intense interest was manifested from the first in this new project, and inquiries poured in from all sides asking for information as to the details of the proposed classes. Then it was that the public press came to our help and in splendidly written articles gave a full account of our plans, outlining the work of each class, giving the list of names of

the professors and other information connected with the undertaking.

The publicity, thus gained, was further extended by a card sent to all the pastors of the city and suburbs, asking that the announcement of the opening of the evening school be made at the Sunday masses, the week before the classes opened. Nearly all the pastors responded to this request, and in many cases pleaded earnestly with their congregations to avail themselves of this splendid educational opportunity. The next step in the publicity campaign was the distribution of a neatly got up brochure, giving general information as to the admission requirements, tuition fee, the time schedule of the different classes, the required text books, etc. The board of directors thought themselves a bit bold in issuing an edition of 2,000 of these booklets, but in less than two weeks it was found necessary to order a second edition of 1,000 copies. All of these have long since been distributed.

St. Joseph's was particularly fortunate in being able to place a work of this kind under the auspices of the Catholic Alumni Sodality. The enthusiastic cooperation of this body of devoted laymen inspired success from the beginning.

The Most Reverend Archbishop Edmond F. Prendergast, D. D., and his auxiliary bishop, the Right Reverend John J. McCort, D. D., graciously took this new work of Ours under their special patronage and allowed the use of their names on the cover of our brochure. That this interest on the part of these devoted prelates is more than official is evidenced by the fact that they have sent pupils to the classes.

The management of the evening school is under a special board of directors chosen from the Alumni Sodality. The registrar of the classes is the president of the sodality, Mr. Robert A. Etherington, A. B. In the introductory of the brochure the aim and ideal of the work are thus set forth:

In presenting these evening courses, the Catholic Alumni of Philadelphia feel that they are carrying out in a very practical way one of the great aims of their organization—the promotion of Catholic interests in the great field of education.

In a city as large as ours, there are a great number who are eager to better equip themselves for the work God has called them to do in life, but this opportunity, so eagerly desired, has been up to the present withheld from most of them for one reason or other.

To this large class the Catholic Alumni Sodality throws open the splendid chance of self-improvement offered in these evening courses, conscious that "knowledge is power" when gained and used for God.

The subject matter of the various classes is grouped under the three main headings:

1. The Philosophical Course.
2. The Arts Course.
3. The Commercial Course.

Under these three divisions, classes in twenty-two subjects are offered.

The *Philosophical* course embraces logic, metaphysics, psychology, ethics, psychology of education.

The *Arts* course includes English rhetoric and literature, advanced English, French, German, Spanish, Latin, mathematics, public speaking and civics.

The *Commercial* course offers classes in elementary and business arithmetic, elementary and business English, bookkeeping, commercial law, stenography and typewriting.

Those in charge of the evening school attribute its wonderful success, in large part at least, to the decision finally come to by the board of directors as regards the tuition fee.

The brochure announces:

"The fee for the Philosophical Course is $5.00; for the Arts Course, $3.00; for the Commercial Course, $3.00. This fee will admit the students to as many of the classes of the chosen course as they may select."

The charging of this merely nominal fee was made possible only by the generous cooperation of the instructors of the various classes.

The example of these devoted teachers will not soon be forgotten. Out of their already crowded week, they willingly gave us the few remaining hours that they could call their own, and this without any question of recompense. It is no wonder then, that we point with just pride to our list of forty instructors, realizing, as we do, that but for their self-sacrifice and the high standard of their work, our evening classes would never have attained the enviable position they now enjoy.

The opening of the classes, on Monday, February 1, will go down as a history-making event in our college records. The board of directors had placed 300 as the highest number which they might expect the registration list to reach during this first term. Preparations were made accordingly, but before the day set for the opening, more than 500 applications had been received. Since that time the registration list steadily increased until it reached the total of 974. For the first few days, the handling of such numbers, the providing of comfortable class-rooms, the obtaining of new teachers, the supplying of text books, taxed to the utmost those in charge. Since then all these difficulties have been provided for, and all the classes now run on as smoothly as if they had been organized for years. In addition to the twenty-two courses first offered, it was found advisable to meet local requirements by providing

another special course, known as the "Preliminary State Board Law Examination Course." The object of this course is to prepare those who desire to register as law students with the Pennsylvania State Board of Law Examiners. This class will cover the matter of the examinations set by the state board, viz., English composition and literature, arithmetic, algebra and plane geometry, Latin, geography, United States, English and universal history. The amount of work assigned for these examinations is so large that three hours' work are required from those following this class. The work is under the direction of Messrs. Mahoney and Wennerberg, S. J., with three prominent young lawyers who know intimately the requirements of state board examinations. A special tuition charge of twenty-five dollars is asked for this class.

A good deal of publicity was gained for Father Tierney's brilliant lectures on "The Psychology of Education" by announcing them as "A course of Complimentary Lectures specially designed and prepared for School Teachers." Cards of invitation were sent to all the school teachers and placards were placed on the public library announcement boards. As a result, the lectures have been largely attended and have made the college well and favorably known in non-Catholic educational circles throughout the city.

Comparing the different classes, we find that the commercial branches have attracted the largest numbers. Spanish and public speaking have been two of the most popular classes, numbering considerably over a hundred students each. The refinement, earnestness and talent of the students have been a subject of remark to all the professors, as well as to those in any way connected with the evening classes.

After the closing of the first term on May 7, the board of directors met to discuss ways and means of enlarging the scope of this new work so well begun. Floreat usque!

The Play.—The present year in dramatics witnessed a departure from the policy followed in the past. Since the first performance in 1897, St. Joseph's has won great local fame by the excellence of its dramatic productions. Tragedy and comedy have been rendered with equal success by the college actors. This year, however, they ventured into a new field and undertook to present Gilbert and Sullivan's tuneful operetta, "The Mikado." Serious misgivings as to the success of the undertaking were entertained by some, as the musical feature added a difficulty not encountered in the former productions. All fears, however, were proved to be groundless, when February 7, the date fixed for the first performance arrived. No amateur production could approach more nearly to absolute perfection, and it may be doubted whether professionals

could have surpassed our boys in careful attention to detail, in the niceties of stage "business", or in the intelligent interpretation of lines and of situations.

It was equally good from a musical standpoint. A number of excellent singers were discovered in the college department, while sopranos and altos from high school and grammar classes filled the juvenile roles and made up the chorus of school-children. The tuneful melodies of the ever popular operetta could hardly have been rendered more effectively. The numerous encores testified to the delight of the large audience gathered for the occasion.

A second performance was given on the following evening, February 8th, and the Auditorium was again crowded. Many were heard to remark that they would gladly come for a third or even a fourth performance, and that it was a great pity that so perfect a production should be staged but twice. The instrumental portion of the music was a rare treat, ably handled by sixteen members of the Philadelphia Orchestra. It was evident that their perfect accompaniment did much to inspire the singers with confidence and thus contributed greatly to the general success.

Too much credit cannot be given to the moderator of dramatics, Mr. Storck, S. J., to whose unremitting energy and zeal the success of the performance was due. Only those who have ever undertaken the work can properly appreciate the amount of labor involved in the preparation of one of our college plays. But, when to the work of interpretation of lines, singing is added, and the amount of action is increased by the demand for a well-drilled chorus, the task of the director becomes immeasurably greater. It was only the unceasing labor of the moderator, continued for a period of several months, that could have resulted in this splendid performance. His attention to the details of scenery also showed results in the two beautiful stage settings, distinctly Japanese and in perfect harmony with the spirit of the play.

The performance was one of which St. Joseph's may justly be proud and set a high standard for the student actors of future years.

Intercollegiate Oratorical Contest.—This year St. Joseph's has won success in a new field. Under the auspices of the Pennsylvania Arbitration and Peace Society, an annual oratorical contest was held, in which representatives of the universities and colleges of the State took part. The written speeches of the students, all dealing with the subject of universal peace, are submitted to a board of judges, chosen by the society. The best six are chosen and their authors are eligible for the State contest. This year, for the first time, a St. Joseph's College student was entered in this competition. Clare G. Fenerty, a member of the junior class, submitted his speech and won a place. The contest

was held at Juniata College, Huntingdon, Pa., on April 20, and resulted in a complete triumph for the representative of St. Joseph's College, over speakers from the University of Pennsylvania, the University of Pittsburgh, Bucknell University, Pennsylvania State College and Juniata College. This victory is made more striking by the fact that the contest was held in a section of the State in which anti-Catholic feeling is strong, while the judges were all non-Catholics, two of the three being Protestant ministers. No one could doubt the justice of the decision, and the general approval by the audience was attested by the prolonged and vigorous applause with which the announcement of it was greeted.

Mr. Fenerty's speech, entitled "The One Condition," was worthy of a Catholic college student. He contended that methods of conciliation could be successful only when based on religion and morality, that arbitration could take the place of war on "one condition," the observance by nations as well as by individuals of the Ten Commandments of God.

Besides a cash prize of seventy-five dollars, our representative won the right to represent the State of Pennsylvania in a second contest against the other Eastern States. At this contest, which was held on April 30, at Clark University, Worcester, Mass., Yale University, Bates College, New York City College, Boston College and St. Joseph's were represented. While our contestant did not win, there is consolation in the fact that he was defeated only by another Jesuit student, the representative of Boston College. The winning of the Pennsylvania State contest is in itself a great victory and is an augury of future success in the field of oratory.

PHILIPPINE ISLANDS. *"Truth" in the Philippine Islands.* —On November 26, 1914, the Jesuit College in Vigan, Ilocos Sur, celebrated with great splendor the hundredth anniversary of the Restoration of the Society of Jesus. The reverend parish priests of the diocese of Nova Segovia (Vigan) had just terminated their diocesan Synod, and the presence of these fathers, many of them venerable for the length of their years in the vineyard of the Lord, added a greater solemnity to the occasion. Among those most active in making the celebration a success was the Rt. Rev. Peter J. Hurth, D.D., Bishop of Vigan. At 4 P.M., November 25, he blessed in the plaza of the Cathedral, the magnificent college flag, which the Sisters of St. Paul had made and offered to the college as a mark of their appreciation of the fathers' work. At 6 o'clock, he presided at the dramatic representation in the college theatre of an historical drama commemorative of the re-establishment of the Society. At 7 A.M., November 26, he presided at the solemn high mass in the Cathedral, celebrated by Mgr. Padilla, Prothonotary

Apostolic, and after the gospel, ascended the pulpit and preached a most eloquent discourse, laudatory of the Society. At 12 o'clock noon he was the guest of honor at a banquet at which all the synodal fathers assisted, and during the banquet in a few fervent words he summarized the eulogies of his morning oration. Notwithstanding these numerous facts, known to thousands who witnessed the blessing of the college flag, and who assisted at the celebration ceremonies, the "superior" of the "Christian Mission" missionaries, W. H. Hanna had the effrontery and shameless disregard of simple truth to publish in his Ilocano weekly, "Dalan ti Cappia" ("Way of Peace." God save the mark!) the following statements. (December 8, 1914).

"Last week, here in Vigan the Jesuits celebrated the centenary of the permission granted them to live here in the Philippines, because they had been banished. Bishop Hurth did not take part in the celebration, because he belongs to a different sect from the fathers. Recently the Mexicans also expelled the Jesuits from Mexico."

We may pardon the indignant outburst of one of the parish priests who assisted at the Synod and at the centenary celebration, and who writes in the "Aguipadamag" the little Catholic periodical of Vigan.

"Hanna is a bold liar ! ! ! "

"At least his actions would indicate this. See for yourselves, dear readers, and judge for yourselves. In the weekly of which he is the editor, we read the following: 'Last week the Jesuits of Vigan celebrated the one hundredth anniversary of the permission given them to live in the Islands, for they had been banished. Bishop Hurth did not assist at the celebration, because he is a member of a sect different from the fathers.' We find two lies in this declaration of Hanna to help him attain his evil purpose: First, it was not the centenary of their permission to return to the Islands that the fathers celebrated. Secondly, the Bishop did assist at the celebration, for he was toastmaster at the midday banquet, proposing the "toast" and introducing the speakers. A short while before the banquet he had his picture taken amid a group of Jesuits and some forty Filipino diocesan priests. He also blessed the college flag, and delivered the centenary oration in the Cathedral; he presided at the dramatic representation in the college quadrangle, at which there were present thousands of people from Vigan and other cities, among whom perhaps there were protestants. All these were well-known facts, happening in Vigan itself and in close proximity to pastor Hanna. It is clear, therefore, that he deliberately lied, for had there been question of another town or of some hidden occurrence, there might have been some excuse. The evil purpose that he had especially in view was, to make his followers in other towns or in places where the people did not witness the celebration, believe that we Roman Catholics

are divided in sects, as they are, for it is said that one of the clearest proofs of the falsity of protestantism is the number of sects they admit, as I shall show later. If then his narration of an event well known to the city and its suburbs is shamelessly false and calumnious, what will he say in distant towns or of events not well known? You can judge what to believe of his statement that 'you pay to go to confession.' Is this the teaching of the Bible? Is this man a follower of Christ? Ah brethren, let us go to Bethlehem! Let us rather, I should say, go to the 'Christian Mission,' for there we shall learn to lie and calumniate as does Mr. Hanna in these statements."

An amusing story is told of Hanna and the boys of the college. Meeting a number of them one day, he entered into a "theological" discussion with them. He offered 25 pesos to any one who would show him the difference between the Catholic and the Protestant bibles. As the day was not long enough to satisfy their belligerent theological inclinations, the day following was appointed for the continuation of this modern Diet of Spires or of Worms. A board of school boys was appointed as judges.

Think of it! Would not an honest sincere American Protestant minister blush to put himself on a "theological" level with a number of school boys, to admit three or four of these boys to act as a *Board of Judges*, and be reprehended and told by the Chief Judge, "you're speaking beside the question," "keep to the point under discussion." Some boys in the Islands may be ignorant of religious doctrine, but this is not true of the boys of the Seminary College of Vigan, as the American Protestant ministers here have more than once learned to their cost. The "diet" above mentioned began with the demand of the boy for the 25 pesos, showing at the same time the Catholic and protestant bibles, with latter without the books of the Machabees. Assuming the powers of a Czar, the minister ignored the judges' tribunal, declared that the Old Testament was not the Bible and refused the reward. The Christian Mission is reaping a nice little sum of money selling Bibles, though the books of the Machabees are not there.

Articles such as the one quoted from Hanna's "Dalan ti Cappia" and others of an indecent character are spread widecast throughout the Islands. The Methodists are among the most flagrant in this matter. They have a weekly publication in Ilocano, and an English monthly, the Philippine Observer, "a magazine of high ideals for the ambitious and aspiring." Every effort is made to circulate this monthly among students of the Public High School. Speaking of the Mexican war in the January number, it says: "Again we find a country where the Roman Church has long reigned and a people are still in dense ignorance.

Unscrupulous men in power, supported by the church, have made and kept many people slaves to the land, to be exploited first by one and then by another. The so called Republic of Diaz was not indeed a Republic, but an Oligarchy, with Diaz in the role of tryant. He was able to maintain himself for so long a time because of the support of the church on the one hand and the ignorance of the people on the other. Let us look to Mexico for lessons. Let us see that the public school is free from the furred claw of Rome; let us see that the men we would choose as leaders are not under the direction of the church, but follow their conscience and their God; let us see that Church and State are entirely separate. Let us remember that so long as a large percentage of the people is illiterate and under the power of the Romish priest, just so long you will not have a free ballot. And without a free ballot there is no free people."

Again in the same number, under the title "Persecution" the Methodist Philippine Observer says: "Rome still lives in the Philippines and she still rules. There can be no liberty with a foreign potentate who claims to be infallible, with a jurisdiction and power greater than that of any civil power. The United States Government is constantly putting more power in the hands of the Filipino people. The Romish Church is constantly seeking to counteract that power and make it subservient to its own will. We call upon you, young men, to stand for liberty and for God, and not for ignorance, tyranny and the Pope. We call upon you young women to stand for righteousness, purity and freedom and not for fanaticism, superstition and an indecent confessional."

Who are the most active agents in the spread of this magazine with its fond diatribes against the Roman Catholic Church? Public school teachers, or, still worse, because they have a wider field in which to work, "supervising teachers of the public schools."

Last year the Philippine Observer published a list of those who had sought subscriptions in its behalf. The most successful worker for the Methodist monthly was a public school supervisor, a Filipino, who secured nearly 400 subscriptions. Second on the list, with some 300 subscriptions to his credit, was another employee of the United States Government who held a similar position.

The Protestant ministers' cry and aim in the Philippines is separation of Church and State! Yes, separation of the Catholic Church and State, but union in every possible manner between any Protestant sect and the State. "There are 400,000 children in the public schools, and we must get them," writes an American Protestant minister in the Islands; the pernicious activity of certain supervising school teachers shows how they are getting them. Protest-

ant gold is pouring into the Islands to help them carry out their purpose, and unless generous Catholic benefactors take up the defense of these poor helpless students of the rising generation, it is not improbable that the "hope of the future" of the Protestant minister will be realized.

SPAIN. *Province of Aragon.*—On October 23, 1914, the Secretary of Public Instruction, Don Francis Bergamin, sent by royal order the following communication to Rev. Father Richard Cirera, S. J.: "*His Majesty the King (whom God save) has been pleased to approve your appointment to the high rank of Knight of the Grand Cross of the Civil Order of Alfonso XII.*"

It may be of interest to the readers of the "WOODSTOCK LETTERS" to know that the recently created Order of Alfonso XII contains in its organization three degrees: *Knights of the Order, Commanders and Knights of the Grand Cross:* These Grand Crosses may be granted even to foreigners, but the total number is limited to sixty. The Knight of the Grand Cross is addressed as Excellency, and acquires the right of attending without previous invitation the official meetings of the Royal Academies, free admittance in National Libraries and Museums and similar privileges. As a general rule, no one can be raised to the third degree before having been successively promoted to the two preceding; an exception, however, was made in the present case on account of Father Cirera's being founder and director of the observatory of the Ebro in Tortosa, which is regarded as an institution of national interest.

It is highly honorable both for Father Cirera and for the Society that this Grand Cross has been bestowed upon a Jesuit, at the suggestion of no less a dignitary than the King himself. When His Majesty visited the Observatory of the Ebro, in May, 1912, he suggested to his secretary that the Grand Cross should be given to the Rev. Director, and it seems that the preliminary official steps were taken for the accomplishment of the King's desire. Time went on and others were presented for the royal approbation. To all appearances, the document bearing Father Cirera's case had been mislaid in the secretary's waste basket, and Father Cirera kept his resolution of remaining silent. But His Majesty showed that he was not forgetful; and he insisted that the next Grand Cross was to be bestowed upon Father Cirera, although there were at that time about thirty candidates, with only two vacancies. The Secretary of Public Instruction made the case known in Madrid, and the representative for the District of Tortosa told our Fathers that the carelessness of Father Cirera caused no less admiration than the carefulness of the King.

Soon after this Father Cirera went to Madrid to thank the King; but His Majesty happened to be absent on a hunting trip.

The Father then visited the Infanta Isabel and was courteously invited to lunch with her.

The Queen Mother, Maria Christina, gave no less expressive signs of esteem to the Director of the Observatory of the Ebro. She told him how everybody, and especially the nobility of Madrid, had been very much pleased on hearing of the honor granted by her son. Volunteering to bear all the expenses, and present him with the decorations which the title allows him to use", she insisted that Father Cirera would wear these decorations at his next visit to the King.

Next day the following communication reached the residence of our Fathers in Madrid:

FROM THE PALACE, November 19, 1914.
The Majordomo of Her Majesty,
the Queen, Doña Maria Cristina.

Excelentisimo Senor Don Ricardo Cirera, S. J.,
Very Reverend and highly esteemed Father:

I take pleasure in sending to you, by order of Her Majesty, the Queen Doña Maria Cristina, a box containing the decorations of the Grand Cross of Alfonso XII, with which her august son, the King (whom God save), was pleased to favour you. The August Lady feels a real satisfaction in making this present, and begs you to accept it as a kind remembrance.

Fulfilling the orders of Her Majesty, I am, sir,

Truly yours,
THE MARQUIS OF CASTEL RODRIGO.

The Knight of the Grand Cross in full uniform wears a slanting purple sash, with a golden cross on it; and on the left side, a golden plaque showing an eagle flying above clouds. Beneath the clouds the latin words *altiora peto* are embossed. These words recall to the mind of a Jesuit, those of St. Stanislaus Kostka *ad "maiora natus sum."* The cost of the insignia is about 160 dollars.

The title bears a 20 dollar stamp, and reads as follows:

Don Alfonso XIII by the grace of God and by the Constitution, King of Spain—

Because I wished to give a testimony of my Royal esteem toward you, Don Ricardo Cirera y Salse, I was pleased by my decree of last October the twenty-third, to appoint you Knight of the Grand Cross of the Civil Order of Alfonso XII.

Therefore I grant you the honors, distinctions and use of the insignia which are due you according to the regulations of the Order and to the Royal Decree of May 23, 1902, and considering your endowments I

trust you will endeavor to contribute to the greater splendor of the Order.

Given in the Palace, on November 10, 1914.

ALFONSO XIII, KING.

The Secretary of Public Instruction and Fine Arts,
FRANCISCO BERGAMIN GARCIA.

Lastly, Father Cirera was called to see the King on November 21, and the guard of halberdiers paid him the military honor due to the Knights of the Grand Cross by grounding arms. The King received Father Cirera most cordially, and, after the ceremonial greetings, kindly presented him with a box of cigarettes. Although the Father excused himself on the plea that he did not smoke, His Majesty insisted, saying: "Take them, Father, these are *Spanish cigarettes.*" Then he said that if the Queen, his mother, would not forestall him, he would present Father Cirera with the insignia of the Order.

The interview lasted for nearly three quarters of an hour, and at the close of it, His Majesty said: "*I have bestowed the Cross upon two Jesuits; one upon Father Fita, and the other upon you; and I am ready to give forty out of the sixty Grand Crosses to the Jesuits.*"

Thus, Father Fidel Fita, President of the Royal Academy of History, and member of the Royal Spanish Academy, and Rev. Father Richard Cirera, founder and director of the Observatory of the Ebro in Tortosa, laboring for the glory of God, secure in Spain the honor of the Society of Jesus and of the Province of Aragon, to which they both belong.

The Spanish weekly, "La Lectura Dominical," in its issue of November 28, 1914, gave this information: Three members of the House of Representatives, namely, a Catholic, a liberal and a republican proposed that some subsidy should be granted for the support of the sanatorium of lepers, directed in Fontilles (Alicante) by the apostolic Jesuit, Father Carlos Ferris.

To this request, the Secretary of the Interior, Don Sánchez Guerra, answered with a most warm eulogy of the charity of the religious orders. "It is just," he said, "to do homage to Father Ferris, who merely by private diligence and effort, succeeded in setting up a model sanatorium in Fontilles. It is a marvellous success of religious charity; and in visiting the sanatorium, we can not help admiring the work of that Jesuit."

In number 156, December, 1914, of "Publications of the Astronomical Society of the Pacific," we read the following item: "On motion of Director Aitken, Professor Michael Selga, S. J., of the Observatory of Manila, was elected a member of the Astronomical Society."

Father Selga made his last two years of Theology in Woodstock, Md., and at the time of this election he was working in Lick Observatory, Mt. Hamilton, California.

WORCESTER. *Holy Cross College. High Honors for an Old Boy, James B. Carroll.*—James B. Carroll has been appointed by Governor Walsh a Justice of the Superior Court and has already begun his work. As chairman of the Industrial Accident Board he won wide appreciation, and no finer tribute could be paid to him than the action of the labor leaders of Massachusetts in requesting the Governor to cancel the appointment to the Superior Court and leave Mr. Carroll on the Industrial Accident Board.

A Springfield paper spoke of the appointment as follows: "The appointment of James B. Carroll, of Springfield, to the vacancy in the Superior Court caused by the promotion of Judge Pierce to the Supreme Bench is highly respectable. He is a man of good standing in all respects in his home city, and in the estimation of lawyers in western Massachusetts he enjoys a leading place in his profession. One of them said of him some time ago: 'His mind is of the logical, analytical order, which is essential for any man who is to become a full-rounded-out lawyer. He combines with these qualities a fund of knowledge which gives him a natural aptitude as a trial lawyer.' It would seem as though nothing was lacking in this inventory of his equipment for the prospective position except the judicial temperament, and no doubts have been raised upon that point. He has the knowledge, the experience and the personal character that ought to make him a worthy addition to as fine and strong a judiciary as there is in the world."

HOME NEWS. *Jesuits and Bridge-builders.*—"Jesuits and bridge-builders" would not seem inappropriate for Ours on the missions, where a man is called upon to be a "jack of all trades;" but that this should be applicable in our very scholasticate, where the student is immersed in the "Summa Theologica" or in the treatises on philosophy, is surprising, to say the least. Such, nevertheless, has come to pass.

Woodstock is situated in the foot-hills of the Blue Ridge Mountains, and through the valley by innumerable twists and leaps flows the Patapsco. Two or three miles up stream is a spot known formerly to the Woodstock Walking Club as Kostka Falls, styled in these times the "Cascades," a favorite swimming place, reached only by a circuitous and weary walk across the county bridge near the depot and up the railroad tracks. By traversing a woodland path to the north of the college, time and unpleasant walking could be considerably saved, but the sharp declivity of the rocks as well as the difficulty of wading the river rendered such a course impracticable. To better conditions, however, an energetic scholastic at last made egress to the foot of the

hill, and constructed a low bridge across stream. But though the structure had been raised to withstand ordinary floods, the unexpected happened; for soon an extraordinary rainfall swelled the river into a raging torrent and swept away the toil of many days.

Despite this mishap the idea of a shorter cut was not abandoned, for another enterprising scholastic undertook the task. A new site was chosen, an eminence long styled "Theologians' Rock," rising nearly nineteen feet above low water level, and only some two hundred feet from the site of the former bridge. By means of an elevated platform on the slightly raised north bank of the stream, an equal altitude could be arranged with that of the rock to the south, thus affording two anchorages for the suspended structure. The scholastic's first move was to secure Father Minister's permission to begin operations. It was in February, 1914, that Father Minister consented. He added, however, emphatically:

"No money, sir, no money for this undertaking."

"But, father," responded the scholastic, "some money will be indispensable."

"Too bad," firmly maintained the Superior, "but no pecuniary assistance can be given."

What then was the outcome? Permission was granted to beg what odds and ends of cable the neighboring quarrymen might give. The scholastic went to the quarry and found the manager, a stately gentleman, at his desk in the office. To him he stated that the "Cascades" was a favorite swimming place for the students of the college, but the round-about walk on the railroad ties was tiresome and disagreeable, and so a bridge was contemplated that would remedy to a great extent these inconveniences. The present errand then was to beg discarded odds and ends of cable for the project. Leave was granted for any rejected materials that would be required. The local manager promised some three-quarters of an inch cable which was to arrive from Petersburg, Va., where a large bridge had just been completed. What was eventually donated, however, proved to be seven-eighths of an inch cable, and that indeed to the length of 331 feet.

About May 4, the cable was hauled to Theologians' Rock, together with other necessary articles. The use of the derrick rigging was kindly loaned by the quarry officials. About the same time some fifteen or twenty scholastics set to work for one hour a day—the afternoon recreation—in cutting cross pieces, uprights, posts and girders from our woods. On June 14, the men began the excavation for the pier on the north side of the river. This cut was 10 feet long, 6 feet wide and 14 feet deep, which depth included 6 feet below the river's surface. Hard pan was struck. On this a solid foundation 3 feet high was raised, and surmounting this pile two flag stones 3 feet

square and 6 inches thick were laid as a firm basis for two uprights to rest upon. These uprights were buried 11 feet, and rise from the ground to a height of 6 feet, being 17 feet long in all. Cross pieces were then fastened to the uprights, across which two cables were drawn and made fast to a tree 12 feet to the rear of the pier, the tree having been cut down at 6 feet from the ground.

In the meantime work was progressing on the southern bank of the Patapsco. In the mighty rock two holes, each 22 inches deep, were bored. Two steel pins 38 inches long and 1½ inches in diameter were securely set. Around these anchorages the two cables were tightly wound, and from both shores the men labored at wiring wooden cross pieces to the double cable. The flooring of the bridge consists of parallel boards nailed to the cross ties, and to the wooden posts placed at intervals along the structure was attached twisted galvanized iron wire for guard railing. The bridge has a span of 91 feet, and at its northern and southern anchorages is 17½ feet above low water; while with a sag of 2 feet it registers at the lowest point in the center 15½ feet. The Patapsco in ordinary rains rises 8 feet at most, leaving the bridge at its lowest point 7½ feet above the flood level. The width of this structure is 3 feet 9 inches, and the height of the guard rails is 2 feet and 9 inches. The desired sag was acquired by two 1½ inch "turn buckles." If considered in days of 8 hours each, the time taken to complete the bridge was about nine days. The usual number of scholastics engaged on the work was nineteen or twenty.

The bridge was at last completed! But such an event deserved some public recognition; and so it was that on September the 3rd, 1914, the blessing of the structure took place. The festivity was begun by a picnic, held at a small grove nearby, and at 2 P. M., the Rev. Professor of Logic, accompanied by another member of the faculty, went to the center of the bridge, while the philosophers present crowded on either side, the line extending across the 91 foot span, and dispersed over the rock near the water's edge. A photograph was taken of this spectacle, after which the two prayers—asking Almighty God to preserve from harm all who pass over the bridge, and to send His Angel to guard it from destruction—were pronounced.

The name of this highway is "the Centenary Bridge of Our Lady of Victory." "Centenary" to commemorate the one hundredth year of the Society's Restoration; "to Our Lady of Victory" the constructor feels indebted, since from the very start when the undertaking was placed under the Queen of Heaven's patronage success attended all efforts. The work was completed without a single injury to the scholastics engaged therein.

Postscript.—Here the story might end; and according to the nature of any good story, it should, had not an incident

of greater interest happened that demands an exception. To our sorrow, on the 12th or 13th of January, 1915, a flood of unusual violence swept down the Patapsco. The outline of the river's banks was entirely obliter 'ed, and the adjoining fields became seething lakes of muddy water. Owing to the varying width of the boundaries of the flood, the excess water varied from 11 to the maximum height of 18 feet; this volume pushed on, swallowing up in its path tree trunks, corn ricks and like materials.

Above the location of our bridge the stream is considerably wider than at the site of the structure; this proximity of the banks caused a rise higher than the normal level of the flood, with the result that the high water mark was 2½ feet above the lowest point of the bridge. This depth of the current causing the structure to float, destroyed the cables' downward pull on the steel pins fastened in the rock. Finally the buoyancy of the bridge reached such a point that its cables were lifted free of the perpendicular pins at the southern anchorage, and the current quickly whirled it around—down stream. But the northern anchorage held fast; there the bridge lay upside down in the violent pull of the flood tugging at its mooring.

Still undaunted by failure, one bright day later on a crowd of scholastics gathered on either bank of the Patapsco, the scene of the late disaster. At the south side some were drilling the rock; others erecting a pier; another from the edge of Theologians' rock succeeded eventually in throwing across stream a stone with string attached. A man on the north shore caught the string; this string drew along a cord, and the cord a rope. Men in boots to their hips slowly dragged the bridge from the high bank to the water's edge. When the stout rope was made fast, and the signal given, little by little the bridge creakingly moved across the water at the combined pulling of eighteen or twenty philosophers. When half way over a loud shout rent the air. Eighteen or twenty pairs of arms and legs were disentagling themselves on the rock, whilst the current quickly bore the bridge back to the northern bank.

At the second attempt a steel cable was used. When again half way across, the bridge, as if bent on causing trouble, wriggled like an obstinate mule in the harness and began to turn turtle. Out rushed two dauntless heroes into the icy stream up to their waists, hung on to the bridge and righted it by their weight till others on shore secured the equilibrium of the structure.

Upon closer inspection it was observed that two oak beams, each 14 inches square, with borings up the center, were set upon the old anchorage pins and securely bolted. To the rear at a distance of 12 feet there were leaded into the rock two eye bolts, each 2½ inches thick and 2 feet long. The piers on the north and south banks were each reinforced by a Howe Bridge Truss Brace, which prevents

any forward or backward motion of the platforms in case of strains.

The bridge as remodeled has a height on its southern side of 23½ feet above low water, and at its northern anchorage retains the previous altitude of 17½ feet. The new southern platform is 7 feet higher than the former level. By February 14, 1915, the bridge was reopened, and we hope there will be no further mishap.

On the 25th of March, the feast of Our Lady's Annunciation, the renovation was completed, a sign, as it were, of the Blessed Virgin's protection and pleasure at her children's dedication; for be it remembered that the bridge was christened:

"Centenary Bridge of Our Lady of Victory."

Minor Orders.—The Most Reverend John Bonzano, Archbishop of Mytilene, and Apostolic Delegate to the United States of America, conferred minor orders on thirty-three philosophers in our domestic chapel on Thursday, March 11.

Those receiving orders were Messrs. J. P. Barnes, W. P. Brown, E. P. Cerrute, W. J. Cohill, J. K. Countie, D. A. Daly, J. A. Daly, C. E. Deppermann, T. F. Gallagher, J. J. Heenan, W. L. Judge, J. H. Kearney, A. F. Kienle, F. E. Low, J. E. Lyons, D. P. Mahoney, J. V. Matthews, F. M. McEntee, J. W. Moran, J. T. Murphy, T. J. Murray, T. I. O'Malley, J. L. O'Neill, M. J. O'Shaughnessy, L. K. Patterson, J. F. Shea, J. P. Smith, J. J. Sullivan and L. A. Weber, of the Maryland-New York Province; M. Campana, J. Deignan and L. Toups, of the New Orleans Province, and J. F. Carroll, of the Denver-New Mexico Mission, Province of Naples.

Public Acts in Theology and Philosophy.—In the presence of His Eminence James Cardinal Gibbons, Archbishop of Baltimore, the Right Reverend Thomas J. Shahan, titular Bishop of Germanicopolis and Rector of the Catholic University of America, Very Reverend Anthony J. Maas, Provincial of the Maryland-New York Province of the Society, Reverend Joseph F. Hanselman, Rector of Woodstock College, and many other distinguished clergymen, both secular and regular, the annual public disputations took place here on Wednesday, April 28.

The defenders were Father Anthony C. Cotter and Mr. Daniel F. Creeden, both of the Maryland-New York Province of the Society. Father Cotter's treatise embraced one hundred theses, "De Introductione Generali in Sacram Scripturam," while Mr. Creeden offered a defence of the entire field of mental and moral philosophy.

The specially invited objectors against Father Cotter were as follows: Rev. C. J. Callan, O. P., Professor of Psychology and Ethics at the Dominican House of Studies, Washing-

ton, D.C., Rev. Wendell S. Reilly, S. S., Professor of Sacred Scripture, Hebrew and Biblical Greek at St. Mary's Seminary, Baltimore, Md., Rev. Heinrich Schumacher, Associate Professor of Sacred Scripture at the Catholic University of America, Washington, D. C., and Reverend Edward J. Byrne, D. D., Professor of Sacred Scripture and Hebrew, at St. Bernard's Seminary, Rochester, N. Y.

In the philosophical disputation the objectors were Rev. Ronan O'Connor, C. P., Professor of Philosophy at St. Joseph's Passionist Monastery, Baltimore, Md., Rev. Bartholomew Randolph, C. M., Professor of Philosophy at St. John's Seminary, Brooklyn, N. Y.; Rev. Leopold Probst, O. S. B., Professor of Philosophy at St. Vincent's Archabbey Beatty, Pa., and Rev. Joseph V. Hennessy, D. D., Rector, of the Church of the Holy Spirit, Buffalo, N. Y.

Woodstock was honored by the presence of the many distinguished clergymen who attended the disputations, but especially was it honored by the attendance of His Eminence, our Cardinal Archbishop of Baltimore. All were delighted to see our venerated prelate, for octogenarian though he is, he still manifests his great mental and physical activities as in years past. His Eminence said the community mass, and after the disputations made a very happy latin address in which he heartily congratulated the defendants.

The Winter Disputations.—The Winter Disputations were held on November 23 and 24. The participants were as follows: *De Sacramento Pœnitentiæ*, Father Duffy, defender, Fathers J. A. Murphy and Chetwood, objectors; *Ex Tractatu De Deo Uno*, Father Kenedy, defender. Fathers Tivnan and Sorrentino, objectors. *Ex Sacra Scriptura, The Doxology of Romans ix, 5*, Rev. Gerald C. Treacy. *Ex Jure Canonico, The Attitude of the Church in regard to Mixed Marriages*, Mr. Francis X. Siggins. *Ecclesiastical History, Primacy of the See of Rome in the First Three Centuries*, Mr. Francis J. Glover. *Ex Ethica*, Mr. Connolly, defender, Mr. E. Martin and Mr. J. Risacher, objectors. *Ex Theologia Naturali*, Mr. W. McEntee, defender, Mr. Egaña and Mr. McAuley, objectors. *Ex Cosmologia*, Mr. Maring, defender, Mr. Bowen and Mr. Lucey, objectors. *Astronomy, The Surface of the Moon*, Mr. George D. Bull.

The Spring Disputations.—The Spring Disputations were held on April 23 and 24. The participants were as follows: *Ex Tractatu De Vera Religione*, Mr. Galán, defender, Mr. Boehm and Mr. Robb, objectors. *Ex Tractatu de Ecclesia*, Mr. T. Martin, defender; Mr. M. Clark and Mr. Ciri, objectors. *Ex Ethica*, Mr. MacDonnell, defender, Mr. Chisholm and Mr. Serrano, objectors. *Ex Psychologia*, Mr. Gampp, defender, Mr. Love and Mr. McGrory, objectors. *Ex Ontologia*, Mr. F. McEntee, defender, Mr. Deppermann and

Mr. O'Loughlin, objectors. *History of Philosophy*, *The Distinction between Mind and Matter from Descartes to Kant*, essayist, Mr. Albert Roy. *Physics*, *The Submarine*, lecturer, Mr. Daniel H. Sullivan. *Chemistry*, *Military Explosives*; *their Manufacture and Use*, lecturer, Mr. John A. Daly.

St. Stanislaus' Church, Alberton, Maryland.—In volume nine of the WOODSTOCK LETTERS, 1880, there is an article entitled: "Dedication of the Church of St. Stanislaus, Elysville." In 1886, the name Elysville was changed to Alberton. The article above referred to gives a brief history of our mission work there from 1875 till the church was finished 1880. Before 1875, the mission was attended, I am told, by a secular priest from Ellicott City. Through the years since then, one or another of the Woodstock professors has had charge of the little flock; scholastics have conducted the Sunday school. The number of Catholics in that vicinity has never been large. From time to time it has varied somewhat, as families moved in and out of the little mill-town. For some years back the number has averaged about fifty. Converts were rare till last September, since which time twelve have come into the fold, two more are under instruction, while several others appear to need but a little more grace, which it is hoped that the readers of these lines will obtain by their prayers. In a large parish fourteen converts in the course of a few months is not unusual nor even up to the average of what actually occurs. In our little mission, however, fourteen is an encouragingly large number.

What brought about these conversions is hard to say. God works in mysterious ways. Some of the converts had been wearing miraculous medals of our blessed Lady for some time previous to their reception into the Church. One lady had been told by a Protestant lady friend that the Catholic Church is the one true Church, and she had no peace of soul till she was instructed by the pastor and received into the Church. Her friend still remains like the sign-post which points out the way, but does not go forward itself. Another convert is a man who attended a Methodist revival this winter at Alberton. He was impressed by a sermon there, and realizing that he had not been doing right, he returned to the church of his forefathers, in which he had been baptized but not brought up. Hence, the Methodist revival did some good. This man has now received his first communion, attends mass regularly and Sunday School, and is anxious for all the instruction he can get. His boy has now been baptized, and his wife, who had joined the Methodist church at their recent revival, is now under our instruction and preparing for baptism. When the pastor called to instruct her husband, she was polite but very distant, and did not remain

in the room during the instruction. The next time she remained awhile, and since then she has stayed for all of the instruction, and appeared as sorry as her husband when the instruction was over. One day she remarked that she would be a Catholic, if she had not already joined the Methodist church, but at that time she had not known all that she now knew. The pastor said: "If you wish to go to Baltimore and get on a train going west, will you stay on it till you get to San Francisco?" She laughed.

After awhile she ceased to attend the Methodist church and came to ours with her husband. The minister called on her one evening after the pastor had been giving the usual weekly instruction to her husband (and incidentally to her), and asked her why she did not come to church, and had anyone been talking to her. She replied that her husband had been talking to her some. The minister said that the Catholic church was all right, that it had the spirit; (I do not know whether he wished the word spirit begun with a capital or a small letter s). He said that, however, since she was already in the Methodist church, she ought to remain there. She asked him to take her name off the membership list, but he refused. He was evidently in low spirits, and it is no wonder, because out of more than a hundred converts during the revival less than twenty are now in attendance. When the excitement cools down, they have no solid reasons why they should abstain from dancing, card playing and other reserved cases of the Methodist church.

Meantime, our fourteen converts are in regular attendance and are among the most fervent members of the flock, and only regret that they were not Catholics all their lives. They are doing what they can to bring their non-Catholic friends to share the happiness they now enjoy, in having at last solid ground of doctrine to stand on. A week's mission given there by fathers from Woodstock during Shrovetide, while it has not yet brought many into the fold, was well attended by the Catholics, and has strengthened the converts in their newly found faith.

APPENDIX

CONGREGATIO GENERALIS XXVI

A Restituta Societate VII

ANNO MCMXV

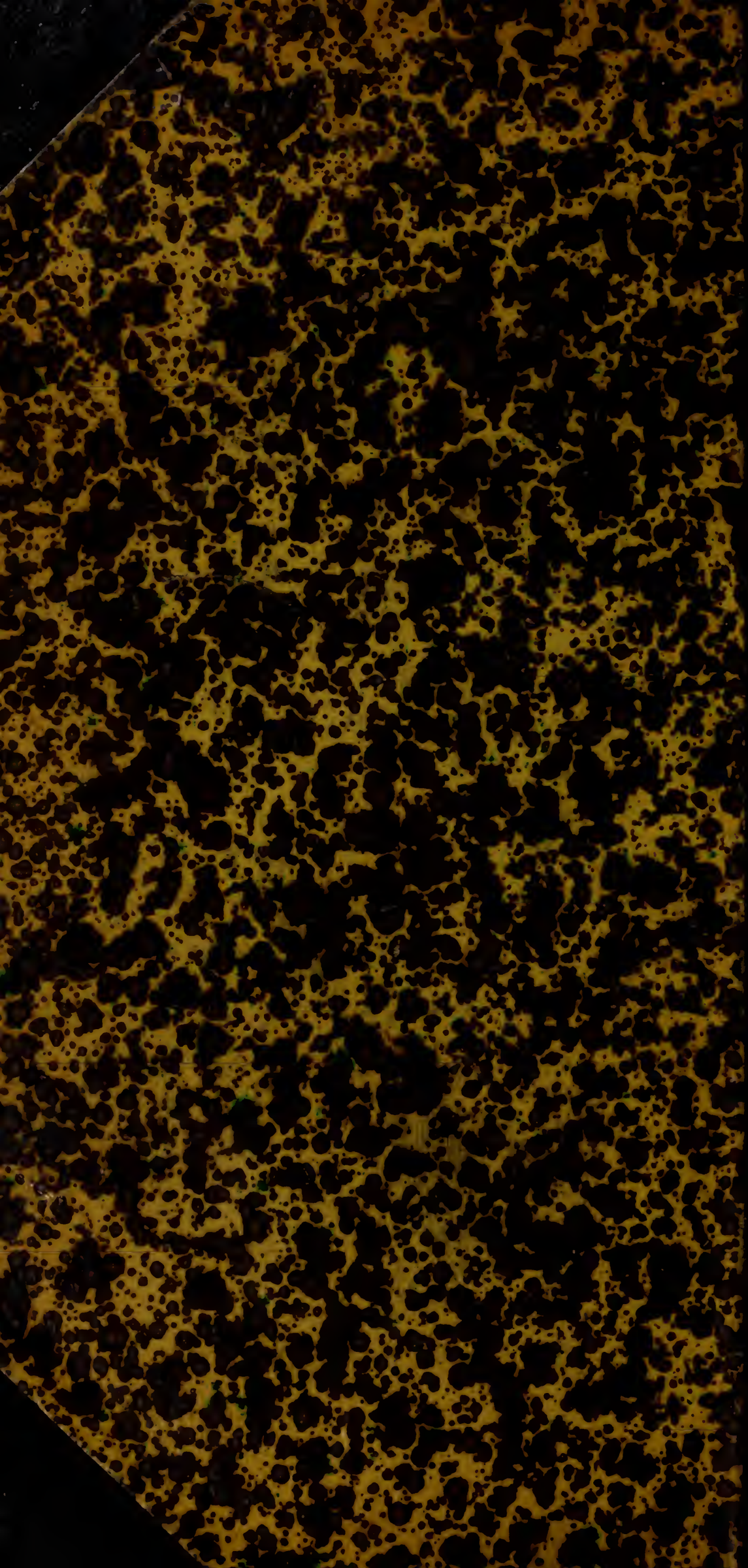
R. P. EDUARDUS FINE VICARIUS GENERALIS

22 Maii 1847—1 Sept. 1865—15 AUG. 1884

Num. 3

NUM.	Nomina et Cognomina Patrum	Ortus	Ingressus	Gradus
	ASSISTENTES ET PROVINCIALES			
1	P. Isidorus Zameza, *Assist. Hisp.*	4 Apr. 1847	29 Maii 1864	8 Sep. 1881
2	P. Octavius Turchi, *Prov. Rom.*	30 Iun. 1849	4 Maii 1868	15 Aug. 1883
4	P. Petrus Bapst, *Prov. Galic.*	9 Aug. 1845	4 Mar. 1867	15 Aug. 1884
5	P. Herm. Walmesley, *Assist. Angl.*	9 Feb. 1850	18 Dec. 1867	2 Feb. 1886
6	P. Iosephus Joye, *Prov. Germ.*	27 Apr. 1852	26 Aug. 1869	2 Feb. 1887
7	P. Caietanus Romano, *Prov. Sicul.*	31 Aug. 1850	28 Ian. 1868	2 Feb. 1888
8	P. Dionysius Carrère. *Prov. Tolos.*	18 Apr. 1850	16 Sep. 1873	3 Feb. 1890
9	P. Alexander Burrowes, *Prov. Missour.*	14 Oct. 1853	10 Aug. 1872	15 Aug. 1891
10	P. Iosephus Browne, *Prov. Angl.*	27 Aug. 1856	7 Sep. 1874	2 Feb. 1892
11	P. Rudolphus van Oppenraaij, *P. Neerl.*	17 Oct. 1856	26 Sep. 1873	2 Feb. 1892
12	P. Ioannes Wimmer, *Prov. Austr.*	12 Nov. 1853	8 Apr. 1878	2 Feb. 1894
13	P. Antonius Maas, *Prov. Maryl.*	23 Aug. 1858	9 Apr. 1877	2 Feb. 1895
14	P. Michael Moynihan, *Prov. Neo-Aurel.*	17 Feb. 1858	14 Aug. 1876	2 Feb. 1897
15	P. Ricardus Gleeson, *Prov. Calif.*	24 Dec. 1861	2 Oct. 1877	2 Feb. 1897
16	P. Petrus Bianchi, *Prov. Cast.*	11 Iun. 1865	15 Iul. 1881	2 Feb. 1900
17	P. Antonius Pinto, *Prov. Lusit.*	30 Ian. 1868	12 Aug. 1882	2 Feb. 1901
18	P. Aemilius Thibaut, *Prov. Belg.*	15 Feb. 1866	27 Sep. 1883	2 Feb. 1901
19	P. Wlod. Ledóchowski, *Assist. Germ.*	7 Oct. 1866	24 Sep. 1889	25 Mar. 1901
20	P. Franc. de P. Nalbone, *Assist. Ital.*	18 Feb. 1866	30 Oct. 1880	2 Feb. 1902
21	P. Iosephus Valera, *Prov. Tolet.*	21 Iul. 1869	20 Aug. 1884	2 Feb. 1903
22	P. Claudius Chanteur, *Prov. Lugd.*	14 Apr. 1865	25 Apr. 1888	15 Aug. 1903
23	P. Antonius De Francesco, *Prov. Neap.*	29 Dec. 1869	23 Nov. 1883	2 Feb. 1904
24	P. Aloisius Bonduelle, *Prov. Camp.*	29 Sep. 1867	12 Nov. 1888	2 Feb. 1905
25	P. Thomas Nolan, *Prov. Hibern.*	23 Sep. 1867	9 Oct. 1887	10 Aug. 1905
26	P. Franciscus Calcagno, *Prov. Taur.*	8 Maii 1867	28 Feb. 1888	15 Aug. 1905
27	P. Norbertus de Boynes, *Prov. Franc.*	24 Aug. 1870	18 Oct. 1888	2 Feb. 1906
28	P. Raimundus Lloberola, *Prov. Arag.*	24 Iun. 1870	30 Iul. 1888	2 Feb. 1907
29	P. Ioachimus Alberti, *Prov. Venet.*	18 Aug. 1869	9 Nov. 1889	2 Feb. 1907

NUM.	Nomina et Cognomina Patrum	Ortus	Ingressus	Gradus
30	P. Marcellus Renaud, *Prov. Mexic.*	29 Ian. 1870	20 Sep. 1890	2 Feb. 1908
31	P. Iosephus Carrière, *Prov. Canad.*	11 Ian. 1871	30 Iul. 1888	15 Aug. 1909
32	P. Franciscus Speiser, *Prov. Hung.*	17 Nov. 1854	27 Nov. 1872	8 Sep. 1912
	ELECTORES			
33	P. Ianuarius Bucceroni, *Neap.*	22 Apr. 1841	7 Sep. 1856	2 Feb. 1876
34	P. Franc. Schwärzler, *Austr.*	3 Aug. 1840	14 Sep. 1858	2 Feb. 1876
35	P. Iosephus M. Marra, *Neap.*	21 Ian. 1844	26 Sep. 1859	2 Feb. 1877
36	P. Franciscus Ehrle, *Germ.*	17 Oct. 1845	29 Sep. 1861	2 Feb. 1879
37	P. Thomas Ipiña, *Cast.*	22 Iul. 1844	11 Maii 1862	15 Aug. 1879
38	P. Franc. Xav. Renaud, *Canad.*	11 Apr. 1843	14 Aug. 1862	15 Aug. 1879
39	P. Ricardus Friedl, *Venet.*	16 Sep. 1847	1 Nov. 1862	2 Feb. 1881
40	P. Victor Cathrein, *Germ.*	8 Maii 1845	12 Oct. 1863	2 Feb. 1881
41	P. Ioannes Clavé. *Tolos.*	21 Oct. 1843	12 Sep. 1864	2 Feb. 1882
42	P. Iosephus Biederlack, *Austr.*	25 Mar. 1845	19 Oct. 1864	25 Mar. 1882
43	P. Aloisius Caterini, *Rom.*	1 Dec. 1843	1 Nov. 1869	2 Feb. 1883
44	P. Ioannes Granero, *Tolet.*	27 Oct. 1848	31 Mar. 1867	15 Aug. 1884
45	P. Ludovicus Querini, *Taur.*	20 Maii 1846	3 Oct. 1869	2 Feb. 1885
46	P. Petrus Finlay, *Hibern.*	15 Feb. 1851	2 Mar. 1866	2 Feb. 1886
47	P. Iosephus Grimmelsman, *Missour.*	17 Mar, 1853	9 Aug. 1871	15 Aug. 1889
48	P. Iosephus Heinrich, *Camp.*	16 Maii 1848	24 Feb. 1872	2 Feb. 1889
49	P. Iosephus Bampton, *Angl.*	28 Oct. 1854	7 Sep. 1871	2 Feb. 1890
50	P. Aloisius Cattaneo, *Venet.*	6 Iun. 1852	25 Sep. 1873	2 Feb. 1890
51	P. Matthæus Devitt, *Hibern.*	26 Iun. 1854	11 Maii 1872	3 Feb. 1890
52	P. Vincentius Sammut, *Sicul.*	14 Feb. 1857	25 Aug. 1871	15 Aug. 1890
53	P. Thomas Gannon, *Maryl.*	14 Iul. 1853	3 Aug. 1872	2 Feb. 1891
54	P. Iacobus A. Rockliff, *Calif.*	4 Oct. 1852	30 Sep. 1872	2 Feb. 1891
55	P. Eugenius Magevney, *Missour.*	1 Dec. 1855	27 Iul. 1872	15 Aug. 1891
56	P. Ignatius M. Ibero, *Cast.*	15 Nov. 1858	5 Aug. 1872	2 Feb. 1892
57	P. Telesphorus Filiatrault, *Canad.*	9 Nov. 1852	13 Feb. 1875	2 Feb. 1892
58	P. Carolus Blount, *Angl.*	20 Iun. 1855	7 Sep. 1872	2 Feb. 1893
59	P. Iosephus Barrachina, *Arag.*	24 Mar. 1856	4 Maii 1873	2 Feb. 1893
60	P. Iacobus Daniel, *Franc.*	5 Apr. 1851	18 Apr. 1875	2 Feb. 1893
61	P. Gulielmus Clark, *Maryl.*	11 Aug. 1856	7 Ian. 1876	2 Feb. 1893
62	P. Antonius Iñesta, *Arag.*	23 Feb. 1854	25 Nov. 1878	2 Feb. 1893
63	P. Gulielmus Power, *Neo-Aurel.*	19 Apr. 1855	22 Iul. 1873	2 Feb. 1894
64	P. Cæsar da Silva, *Lusit.*	30 Sep. 1859	2 Oct. 1874	2 Feb. 1894
65	P. Antonius Stopa, *Galic.*	31 Oct. 1859	27 Sep. 1876	2 Feb. 1894
66	P. Iosephus Aicardo, *Tolet.*	27 Iul. 1861	24 Sep. 1876	2 Feb. 1895
67	P. Isidorus Vogels, *Neerl.*	4 Mar. 1860	26 Sep. 1877	2 Feb. 1895
68	P. Petrus Suau, *Tolos.*	7 Iun. 1861	24 Sep. 1878	2 Feb. 1895
69	P. Iulius Auriault, *Franc.*	19 Feb. 1855	28 Sep. 1881	2 Feb. 1895
70	P. Henricus Woods, *Calif.*	27 Apr. 1854	16 Aug. 1878	2 Feb. 1896
71	P. Gomarus Schuurmans, *Neerl.*	26 Iun. 1862	26 Sep. 1878	2 Feb. 1896
72	P. Iacobus De Potter, *Neo-Aurel.*	12 Iul. 1855	27 Apr. 1875	3 Feb. 1896
73	P. Arthurus Vermeersch, *Belg.*	26 Aug. 1858	27 Sep. 1879	3 Feb. 1896
74	P. Petrus Tacchi Venturi, *Secr.S. I.Rom.*	11 Aug. 1861	12 Nov. 1878	2 Feb. 1897
75	P. Augustus Bulot, *Lugd.*	27 Sep. 1860	6 Sep. 1883	15 Aug. 1898
76	P. Wlod. Piatkiewicz, *Galic.*	26 Dec. 1865	8 Aug. 1880	2 Feb. 1899
77	P. Augustus Coemans, *Belg.*	25 Mar. 1864	27 Sep. 1881	2 Feb. 1899
78	P. Aloisius Chauvin, *Lugd.*	26 Iul. 1861	12 Sep. 1883	2 Feb. 1900
79	P. Ludovicus Poullier, *Camp.*	22 Dec. 1865	2 Oct. 1884	3 Feb. 1902
80	P. Henricus Rosa, *Taur.*	17 Nov. 1870	11 Oct. 1886	2 Feb. 1904
81	P. Paschalis Borrello, *Sicul.*	1 Apr. 1866	11 Oct. 1886	25 Mar. 1904
82	P. Alexander Villaseñor, *Mexic.*	22 Oct. 1870	13 Nov. 1887	2 Feb. 1905
83	P. Iacobus Bús, *Hung.*	29 Apr. 1861	8 Apr. 1891	15 Aug. 1906
84	P. Camillus Crivelli, *Mexic.*	18 Iul. 1874	12 Nov. 1888	15 Aug. 1907
85	P. Gabriel Jablonkay, *Hung.*	28 Iul. 1874	30 Iul. 1888	2 Feb. 1908
86	P. Candidus Mendes, *Lusit.*	17 Ian. 1874	7 Sep. 1888	2 Feb. 1908
	POST ELECTIONEM			
87	P. Alfredus Maertens, *Proc. Gen.*			

Fructus Ministerii Patrum Provinciae Missourianae S. J., a die 1 Julii, 1913, ad diem 1 Julii, 1914

	Bapt. Infant.	Bapt. Adult.	Confess.	Commun. in T.	Commun. extra T.	Matrim. Bened.	Matrim. Revalid.	Ultima Sacram.	Parati ad 1am. Comm.	Parati ad Confirm.	Concion. et Exhort.	Catech.	Exercit. Presbyt.	Exercit. Religios.	Exercit. Studios.	Exercit. Privat.	Mission.	Noven. et Trid.	Visit. Hospit.	Visit. Carcer.	Visit. Infirm.	Sodalit.	Num. Sodal.	Soc. Foed. SS. Cord.	Alumni in Colleg.	Pueri in Schol. Paroch.	Puellae in Schol. Paroch.
CHICAGO, Coll. S. Ignatii	207	201	131778	174900	26677	58	4	3817	1447	883	845	1211	1	24	1	3	11	26	769	268	758	13	3350	6200	548	625	670
CHICAGO, Acad. Loyol	29	14	16000	29670	4500	12	3	18	72	.....	310	40	1	14	3	...	.....	7	18	12	50	2	320	1039	220	175	145
CHICAGO, Eccl. SS. Cordis	83	11	25018	29750	8409	28	1	64	150	.....	212	323	...	3	7	...	1	6	17	.....	840	4	486	2000	.....	201	226
CINCINNATI, Coll. S. F. Xaverii	395	184	197241	127559	96342	67	50	571	574	450	765	925	...	13	2	...	3	15	647	15	2170	23	5249	5612	530	694	631
CLEVELAND, Coll. S. Ignatii	157	5	105975	101700	30994	55	.....	83	86	734	870	328	...	12	6	...	1	5	22	.....	314	12	1504	2486	440	230	210
CLEVELAND, Dom. Tert. Prob	30	14	38426	5000	26910	4	8	149	59	34	484	92	2	18	45	9	11	11	47	.....	199	.....	.....	.....	.....	.....	.....
DETROIT, Coll. Detroitense	199	35	91627	68700	18288	30	10	91	70	.....	460	567	...	11	1	...	.....	14	63	2	273	10	1760	3850	412	203	197
DETROIT, Eccl. S. Familiæ	516	.....	6302	6088	.....	143	.....	150	60	.....	232	90	...	3	...	...	.....	4	110	3	178	3	190	110	.....	160	130
EAST ST. LOUIS, Eccl S. J. F. Regis	38	1	3500	6639	20	.....	2	1	26	.....	150	200	...	.....	...	...	.....	.....	3	.....	30	5	120	210	.....	56	53
FLORISSANT, Dom. Prob. S. Stanislai	.....	.....	10270	50062	6360	.....	.....	4	5	.....	82	574	...	6	...	6	.....	2	.....	.....	10	2	49	.....	.....	.....	.....
FLORISSANT, Eccl. S. Ferdinandi	24	4	10427	26420	958	8	1	7	28	.....	110	180	...	1	...	...	.....	4	6	.....	75	4	132	250	.....	36	42
FLORISSANT, Eccl. SS. Cordis	32	.....	15370	31328	.....	7	.....	12	27	.....	157	614	...	.....	...	...	.....	1	.....	.....	40	4	519	.....	.....	86	91
KANSAS CITY, Eccl. S. Aloysii	43	32	29000	76500	104	43	7	31	35	156	210	170	2	.....	...	...	.....	1	150	.....	260	6	625	900	.....	175	276
MANKATO, Eccl. SS. Petri et Pauli	99	9	45225	76965	46948	33	.....	48	75	.....	215	490	...	3	...	...	2	3	295	.....	300	7	935	900	.....	335	295
MILWAUKEE, Coll. Marquette	229	44	113282	231500	63625	79	19	208	127	161	291	583	...	11	3	...	.....	10	308	3	617	10	1970	4700	320	412	453
OMAHA, Coll. Creighton	54	37	56755	44800	21000	45	7	58	167	14	327	894	...	18	5	...	.....	17	130	.....	144	8	879	1883	482	175	203
PINE RIDGE, Miss. SS. Rosar	143	46	15892	20000	2500	22	9	57	.....	.....	337	415	...	7	...	...	.....	.....	.....	.....	208	.....	.....	.....	.....	100	120
PRAIRIE DU CHIEN, Coll. SS. Cordis	9	3	33850	.....	.....	.....	.....	.....	.....	.....	142	.....	2	10	3	...	.....	12	.....	.....	.....	2	227	248	340	.....	.....
ST. CHARLES, Eccl. S. Caroli	44	10	29649	46450	21790	17	1	25	46	.....	142	228	1	2	...	...	5	.....	288	.....	753	4	338	246	.....	112	111
ST. FRANCIS, Miss. S. Francisci	198	74	9659	32150	.....	43	7	55	118	.....	543	498	...	2	...	...	.....	.....	.....	12	349	.....	32	.....	.....	172	152
ST. LOUIS, Coll. S. Ludovici	156	88	162501	121000	161071	78	4	147	354	272	1140	1582	...	19	3	9	18	.....	623	291	364	14	1703	13285	525	166	133
ST. LOUIS, Eccl. S. Josephi	26	.....	44950	36600	45090	9	1	54	53	.....	471	272	...	2	1	2	.....	18	32	.....	365	7	741	1570	76	194	154
ST. MARYS, Coll. S. Mariae	62	5	36070	26670	38065	14	.....	24	69	10	304	742	...	13	8	11	1	3	8	.....	35	8	457	.....	469	131	165
ST. STEPHEN'S, Miss. S. Steph	51	9	4200	15000	.....	.....	.....	15	27	.....	102	225	...	3	...	...	.....	.....	.....	.....	29	.....	.....	.....	.....	62	53
SUPERIOR, Eccl. S. Patritii	23	3	1640	2800	3650	6	2	4	33	50	139	26	...	.....	...	...	.....	7	6	.....	45	.....	.....	340	.....	10	20
TOLEDO, Coll. S. Joannis	161	43	96876	92785	137455	35	14	170	131	31	758	1808	...	22	1	1	19	21	160	90	704	6	1723	1750	294	343	313
MISSIO HONDUR.-BRITANNICA	1165	53	63011	111992	8211	304	.....	434	892	633	1925	1848	...	3	1	...	8	43	984	41	4639	35	1510	5771	102	1662	1387
MISSIONARII	89	142	323173	.....	53000	45	67	66	682	1469	117	.....	7	43	11	2	198	30	27	.....	61	.....	.....	.....	.....	.....	.....
Summa Totalis	4262	1067	1717667	1593028	821967	1185	217	6363	5413	4897	11840	13925	16	263	101	43	278	270	4713	737	13810	189	24919	53350	4758	6515	6243